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The Third and Fourth Commandments of the Church

Sister M. Agnesine, S.S.N.D.

To confess at least once a year.

To receive the Holy Eucharist during the Easter time.

SINCE the Third and Fourth Commandments of the Church deal with Penance and the Holy Eucharist, these sacraments will naturally be reviewed in connection with the lesson under consideration. Frequent confession and Holy Communion are continually stressed in church and school, for their inestimable value for the moral and spiritual welfare of Catholics cannot be over-emphasized. Aside from this consideration, however, it may be well to bring home to the pupils here, as in the Second Commandment, the right of the Church to make laws and to bind Her children under pain of sin to keep them. Civic problems of law and order considered hand in hand with those submitted for study in this lesson, will be of great help in bringing out the position of the Church and her wisdom as a lawmaker.

Problems for Discussion

The problems on the Commandments are intended for group discussion and should precede rather than substitute the regular catechism lesson. Methods of making discussion group work interesting and profitable, have been presented in a number of studies on the Commandments which appeared from time to time in the CATHOLIC SCHOOL JOURNAL since October, 1929. To obtain the best results, there must be whole-hearted pupil participation, a sympathetic, understanding teacher, and serious effort to arrive at a definite conclusion.

Scripture Texts Applied

The Scripture texts in this and other lessons on the Commandments may be written on the blackboard or placed in the hands of the pupils for frequent use during the discussion. Whenever a text applies as an answer to any question coming up during the discussion, the pupil should be encouraged to use the text in preference to his

own words. A further helpful activity for older pupils would be to find the source of a given text and then tell the class the story or selection from which it is a part.

Supplementary Work Recommended

The work on the Commandments should be widely supplemented by material of every variety. Pupils can be interested in bringing pictures, magazine articles, poems, quotations, and stories that have a close bearing on the topic being studied, and placing them on the bulletin board in the classroom, or in another convenient place. A poem, a story, or a play, frequently serves as an interesting approach to the day's lesson. In the case of the Third and Fourth Commandments, posters and slogans urging the frequent reception of the sacraments would make an excellent project.

Problems

1. Thirty years ago there were no "Stop and Go" signals on busy street corners. Can you explain why not? What would happen if there were none now? What happens to people who do not obey these signals? Do you think it will become necessary to make traffic laws for airplanes? When?

2. The early Christians went to Holy Communion every time they attended Mass. Do you think that under those circumstances it was necessary to make a law which obliged them to go to Holy Communion at least once a year? Why not? What, then, do you suppose has made it necessary for the Church to make such a law later?

3. Mr. Goodwin says there is nothing in the Bible about going to Confession or Holy Communion at least once a year. In fact, he points out to you that this law of the Church was made in 1215 and therefore could not have come directly from Christ. What do you say? Look up the Fourth Lateran Council and tell the class what the Church decreed.

4. Mr. Blake goes to Confession and Holy Communion

once a year at Christmas time. Does he fulfill his obligation in regard to the Third Commandment of the Church? To the Fourth?

5. Suppose that Jack, a good friend of yours, became seriously ill. You advise him to see a doctor immediately, but he says that he has just recently had an examination by a good doctor and that it is his practice to undergo a physical examination just once a year. What would you think of him? Which is more dangerous, to be seriously ill in body or in soul? How can one be seriously ill in soul? Do you think it advisable to remain away from confession after one has sinned seriously? Why not? How soon should one go to confession who has sinned grievously? What does confession do for the soul?

6. Mary Webb says she sees no reason why she should go to confession and Holy Communion more than once a year. She never cheats or steals, she does others no wrong, and she attends church regularly every Sunday. What would you tell her?

7. A prominent business man of your parish, Mr. Dean, is refused Catholic burial by the pastor. For what reasons could the pastor refuse Catholic burial to a person? Mary Dean, one of the children of the family, tells you that the whole family is very angry because the pastor refused to bury her father from the Church and that they do not intend to belong to the Catholic Church any longer. Could you say anything to Mary to show her that the priest was right? What about the family giving up their religion?

8. Mrs. Delaney is supposed to be a Catholic, but you never see her in church. Later you learn that she goes to Mass and the sacraments in a Catholic church to which she does not belong. Has she a right to go where she pleases? Suppose all the members of the parish did as Mrs. Delaney, what would be the result? May she make her Easter Communion at another church? Ought she to do so? Why?

9. James Lane was seriously ill at Easter time and could not make his Easter duty. He says that he need not receive the sacraments now for another year. Do you agree with him? When should he go to the sacraments?

10. Mrs. Cade says that she does not think her little girl ought to make her First Communion until she knows what she is about, say at the age of 12. Mrs. Cade herself was not allowed to go to First Communion until she was that old, and she sees no reason why the Church should have changed her views since. What would you tell her? What does Holy Communion do for the soul? At what age should children go to First Holy Communion? What Pope wished to have children receive Holy Communion at an early age? What name has he therefore received?

11. James Martin went to confession and Holy Communion on Ash Wednesday. Has he made his Easter duty? During what period of time should he have gone in order to fulfill his obligation?

12. John's uncle has just recently come over from Europe. He says in his country Easter time lasts from Palm Sunday to Low Sunday. How can that be? Can you find more information in that regard for your class?

13. Edna says that she is not good enough to go to Holy Communion frequently. What would you answer her?

14. If a man received Holy Communion unworthily at Easter time, would he have fulfilled the law of the Church?

Scripture Texts

Delay not to be converted to the Lord, and defer it not from day to day, for His wrath shall come on a sudden, and in the time of vengeance He will destroy thee. — *Ecclus. v. 8-9.*

Be you then also ready; for at what hour you think not, the Son of man will come. — *Luke xii. 40.*

Except you eat the Flesh of the Son of Man, and drink His Blood, you shall not have life in you. — *John vi. 54.*

Unless you do penance, you shall all perish. — *Luke xiii. 3.*

There is no man who sinneth not. — *III Kings viii. 46.*

Whose sins you shall forgive, they are forgiven. — *John xx. 23.*

He that is holy, let him be sanctified still. — *Apoc. xxii. 2.*

Be converted to Me with all your heart. — *Joel ii. 12.*

A contrite and humbled heart, O God, Thou wilt not despise. — *Ps. 50. 19.*

Be not ashamed to confess thy sins. — *Ecclus. iv. 31.*

If we confess our sins, God is faithful to forgive us. — *I John i. 9.*

God resisteth the proud, but to the humble He giveth grace. — *I Pet. v. 5.*

He that heareth you, heareth Me. — *Luke x. 16.*

Whatsoever you shall bind upon earth, shall be bound also in heaven. — *Matt. xviii. 18.*

He that eateth this Bread, shall live forever. — *John vi. 59.*

O taste and see that the Lord is sweet. — *Ps. 33. 9.*

Lord, to whom shall we go? Thou hast the words of eternal life. — *John vi. 69.*

Stories and Selections

The holy King Louis of France went to confession every Friday.

St. Francis of Sales and St. Charles Borromeo confessed every week, and their whole household every month.

Pope Clement VII confessed every day.

St. Francis Xavier also confessed every day when he had an opportunity.

If these holy men, who kept such a guard over their words and actions, felt the need of purifying themselves from their sins every week, nay every day, how much greater will be the need of those who swallow sin like water. — *Rolfus.*

Receive every day what profits thee every day. Live in such a manner that thou mayest receive daily. He who is not worthy to receive every day, is not worthy to receive after a year. — *St. Ambrose.*

Father Martin J. Scott, S.J., in his book *Religion and Common Sense* tells the following interesting story to show that those who make the laws are often under greater responsibility than those for whom they are made.

When Theodore Roosevelt was President of the United States, he was accustomed occasionally to cross over the Potomac into Virginia on a hunting trip. On one occasion he picked up a colored lad in Alexandria to carry his game bag. The boy did not know who the man was. It happened to be a good day for hunting, and the President made some very remarkable shots. Finally he sighted a bird on the wing at a great distance, and flying at top speed. He raised his gun and while doing so the lad ejaculated, "Mister,



Come to Me all you that labor, and are burdened, and I will refresh you — Matt. xi. 28

you sure ain't going to try to get that one!" Before he finished the sentence Roosevelt had fired and the bird was beginning to fall earthward. "Gee!" exclaimed the boy, "you certainly am a good shot." With eyes as big as saucers he added: "Mister, may I ask your name?" To which the President replied, "My name is Roosevelt." For a moment the boy was stunned, then he said slowly, "You ain't the Mr. Roosevelt what's President of these here United States, be you?" The President replied: "Yes, my boy, I think I am that gentleman." There was a brief pause, and then the lad looking up in admiration gave a low whistle and said: "Gee, you are the only man in the country what ain't got a boss!" "Son," rejoined the President, "I am the only man in the country who has a million bosses."

Frequent Communion

When Blessed Thomas More was Chancellor of England, some of his friends reproached him for going to Holy Communion so often, considering the great number of his occupations. He answered: "Your reasons for wanting me to stay from Communion are exactly the ones that cause me to go so often. My distractions are great, but it is at Communion that I recollect myself. Many times a day have I temptations; it is by daily Communion I get the strength to overcome them. I have many weighty affairs to manage and I have need of light and wisdom to manage them; it is for this very reason that I go every day to consult Jesus about them in Holy Communion." — *Illustrations from Callan, O.P., cited by Day.*

Respect for the Law

When Alfred E. Smith was governor of New York, he received Holy Communion with the 3,500 members of the Holy Name Society of the New York Police Department who attended the annual Communion Mass and break-

fast of that branch of the Society. After the Mass in St. Patrick's Cathedral, the Governor marched down Fifth Avenue at the head of the policemen to the Commodore Hotel where he and Cardinal Hayes were among the speakers at the breakfast. Responding to an enthusiastic introduction, Governor Smith said in part:

"I think I'll just say what was running through my mind this morning when I was kneeling at the altar rail, and that is the force of example. You represent the great power of the law, but when you bow down before the great Lawgiver you set a wonderful example of humility. No great thing in our history has been accomplished without an act of humility. Remember the act of humility performed by George Washington when he knelt in the snow at Valley Forge and prayed to God that his army might be spared through the cruel winter, and remember that speech of Lincoln's in the White House during the Civil War, when he prayed that God be with him in the great struggle. Respect for the law is the very corner stone upon which must rest the security of this country. You can bring from every citizen respect for the law when you can convince that citizen that you have in your own hearts deep respect for the law." — *Our Lady's Orphan.*

Courage and Duty

Courage is a singularly magnetic virtue. The Catholic who stands fearlessly by the letter and spirit of his faith on all occasions, and who adds to courage those sweet flowers of true charity — patience, magnanimity, and courtesy — is far surer of even a social success than is the mean-spirited compromiser. — *Katherine E. Conway.*

Duty is the grandest of ideas, because it implies the idea of God, of the soul, of liberty, of responsibility, of immortality. It is also the most generous because, independently of it, there is neither pleasure nor interest. — *Lacordaire.*

I Need Thee, Precious Jesus

I need Thee, precious Jesus,
 I need a friend like Thee;
 A friend to soothe and sympathize
 A friend to care for me.
 I need Thy Heart, sweet Jesus,
 To feel each anxious care;
 I long to tell my every want,
 And all my sorrows share.

I need Thy blood, sweet Jesus,
 To wash each sinful stain;
 To cleanse this sinful soul of mine
 And make it pure again.
 I need Thy wounds, sweet Jesus,
 To fly from perils near,
 To shelter in their hallowed clefts,
 From every doubt and fear.

I need Thee, sweetest Jesus,
 In Thy Sacrament of Love
 To nourish this poor soul of mine
 With the treasures of Thy love.
 I'll need Thee, precious Jesus,
 When death's dread hour draws nigh,
 To hide me in Thy Sacred Heart,
 Till wafted safe on high. *Hymn.*

Stories to be Looked Up by the Pupils

St. Tarsicius (Adapted to dramatization).

The Manna in the Desert. — *Exod. xvi. 15.*

St. John Nepomucen (May 16, victim of the seal of Confession).

Models of true Conversion:

King David, The Ninevites, The Prodigal Son, Mary Magdalen, St. Augustine, St. Ignatius Loyola, and others.

Holy Communion as support of the body:

St. Catherine of Siena, St. Juliana, St. Rose of Lima, St. Angela Foligno, Therese Neumann.

A particularly interesting and pertinent story is that of Jacqueline Coste's Easter Communion at Geneva, from the hands of St. Francis de Sales. (See *Life of St. Francis de Sales.*)

Picture Studies

Moses Presenting the Law to the People. — *Raphael*

Come Unto Me, All Ye That Labor — *Bloch*

Christ Feeding the Multitude — *Murillo*

O Daughter of Jairus — *Hofmann*

St. Peter Repentant — *Dolci*

The Prodigal Son — *Molitor*

Christ's Charge to Peter, Vatican, Rome — *Raphael*

The Last Supper — *Da Vinci*

Moses Lifting Up the Serpent in the Wilderness

The Guidance of Adolescents: Vocational Guidance

Kilian J. Hennrich, O.M.Cap.

Editor's Note. Father Kilian states with good common sense the field and opportunity of vocational guidance. He points out the desirability for parochial schools using available public or other facilities. If an agency is to be developed within the parochial-school system, it should be diocesan in character and attached to the office of the diocesan superintendent of schools. Vocational guidance is in danger of becoming a kind of "Educational Calvinism" unless it avoids such pitfalls as Father Kilian points out.

ANYONE who has been engaged with young people for any length of time will easily distinguish four classes of aspirants for vocational life. Some do not know what they want to become, others have a general idea of what they would like to be, others again have made a definite selection but lack the knowledge of how to enter the chosen field, and finally, there are some who have accepted a certain job or position but are dissatisfied with the work or see no future ahead. Such boys and girls come to parents, teachers, priests, and club leaders for advice and aid. What can be done for them? Vocational guidance and education can be extended to them. We can help them to find and reach that vocation for which they are best suited and where the most hope exists of making a profitable living in every respect. No doubt, it would keep a number out of wrong places, but not all.

Causes of Ill Adjustment

The promoters of vocational guidance sometimes claim too much, especially at present when the discipline of

vocational guidance is still more or less in its formative stages. The reason why so many are seemingly out of place in the career which they have adopted is not always because they failed to make the right start. In fact, in comparatively few cases can this be considered the true cause. There are other causes which vocational guidance cannot remove, much less eliminate. During the past 25 years many things have changed in professional, industrial, and commercial life. Some careers have practically ceased to be of importance. Careers that never existed before are now adopted by many. Methods have been tremendously improved; one product is superseded by another; even many means of production and transportation have undergone transformation. Anyone trained 25 years ago for a seemingly profitable career may find himself in difficulties just at a time when his earning capacity should be greatest. Furthermore, the changes in some occupations themselves must not be forgotten. Changes occur in localities. One factory is closed and one making different products is opened. Families owning their homes are not always willing to change their residence or to move from town to country or vice versa. Under such circumstances, necessity compels many to accept the work that is available without much regard to the training they may have received or the dislike they may entertain. All these things must be kept in mind, because

there are no signs of stability in most careers and what could not have been foreseen 25 years ago, cannot be foreseen for the next 25 years or more to come. Much must be left to adjust itself when the necessity arrives.

To conclude from this that vocational guidance is not desirable nor profitable is going too far. It can be profitable and therefore desirable, provided it takes a broad outlook on life, does not become too specific and does not presuppose that a man is born for a certain career and is out of place in every other. In spiritual life we all have but one end and standard means although many ways to reach our end. In social life it is different. Hence, vocational guidance should lead into a field rather than to a specific job or kind of work. The danger lies in overspecialization. Versatility rather than restriction should be attempted. The more places a person can fill, the better chances there are for employment and promotions.

Factors in Guidance

Keeping this in mind, we may answer the question: "What does vocational guidance of the young imply?" It implies, first of all, a consideration of the child. The child's physical and mental capacities, and his family relations and environment (social status) must be considered in all their aspects. Poor health, malformation, and other defects may be potent factors in making the right choice. So are special talents, the financial conditions, and business relations of the parents. Although the obstacle of poverty may sometimes be overcome by scholarships and stipends, it does not seem to be advisable to demand too great sacrifices from the rest of the family for a vocation that demands a long and expensive education or training. If Divine Providence had intended such a vocation, God would certainly have provided the means also.

Secondly, vocational guidance requires a good knowledge of the field of careers. By this is meant a knowledge of (a) the different classes of vocations; (b) their opportunities and requirements; (c) neighborhood conditions, favorable or unfavorable to employment, and (d) the means to reach the goal.

Hence the content of vocational guidance might be outlined as follows:

1. The teaching of a general notion of the groups of careers as found in the census reports to which religious and sacerdotal vocations should be added, together with their principal requirements.

2. The inculcation, preservation, and development of such physical and psychical qualities that spell success in every vocation.

3. The pointing out of the educational and vocational opportunities offered in the neighborhood.

4. The evaluation of the more important apprentice systems, child-labor laws, placement, widow's pension, and such things as may have a bearing on the selection and the entering of a career or its preparation.

That vocational guidance should be based on religious principles and not be separated from religion nor man's final end, is evident.

The exercise of vocational guidance, however, requires much more. Besides a physical examination, it includes vocational training, placement, and, perhaps, several years of supervision and coaching. The keeping of records is a necessity, since case records are still the most affluent sources of particular information.

Organization of Guidance

Much has been written about the organization of vocational guidance. There is a tendency to keep vocational guidance within the junior and regular high school, but to separate it from the work of the regular teaching staff. This requires an increase in personnel and added expense, and brings with it the danger of the loss of unity in the educational process. No doubt, there are several things — practically everything that implies teaching — that may be done by teachers of the seventh grade and upward. Other features like those which require research, the study of local conditions, placement, etc., could not well be entrusted to teachers unless they have had a special training, are more or less permanently attached to a certain locality, and are sufficiently in touch with the world and its problems and needs. But in these things it might be very well possible to enlist the services of an existing vocational-guidance clinic whether privately conducted or under public or diocesan auspices. Such a cooperation would relieve teachers of a job they could not handle personally because it goes beyond their scope. Generally speaking, unless a vocational-guidance department is organized in the institution, teachers should not neglect vocational guidance entirely since they may do excellent work by following a good textbook and using one of the splendid workbooks now available. Pending the evolution of more perfect methods, it was wise that the Vocational Guidance Conference voted to submerge its identity, for the time being, with the Department of Secondary Education of the N.C.E.A.

References

Reports of the Whitehouse Conference, 1930. The Century Co., New York.

Both reports contain specific recommendations as to vocational guidance in the chapters on Vocational Guidance and Child Labor.

The Principles of Guidance, Jones. McGraw-Hill Book Co., New York.

One of the best and sanest books recently published.

Texts

Planning Your Future, Meyers, Little, and Robinson. McGraw-Hill Book Co., New York.

A fairly complete textbook for junior and regular high schools. Well written and up-to-date.

Vocational Guidance and Success, Gallagher. Bruce Publishing Co., Milwaukee, Wis.

Excellent for the upper grades and junior high schools. It brings important matter not found in the other textbook mentioned. Both complement each other.

Workbooks

A Student's Workbook in Guidance. Teeter and Douglas. McGraw-Hill Book Co., New York.

Intended for seniors in high schools. Contains a list of 404 titles of reference books for teachers and students published to 1930 included.

My Vocational Guidebook. Rodgers and Belman. Bruce Publishing Co., Milwaukee, Wis.

Very useful for the seventh- and eighth-grade and junior-high-school pupils. None of these workbooks consider religious and sacerdotal vocations and need supplementing in this connection.

NOTE: The enumerated publications were selected from a large number examined by the author. While not rejecting others, he selected these as appealing most to him.

Lecture Demonstration versus Laboratory Method for High-School Sciences

Eugene A. Paulin, S.M., Ph.D.

Editor's Note. This paper is significant for several reasons. One of these is the fact that the experience in other kinds of schools is made available for constructive purposes for the Catholic schools. The paper, too, deals with an important aspect of high-school work, and indicates a procedure that will be helpful both educationally and financially.

THE standards and requirements of accrediting agencies have for a long time been allowed to go on practically unchallenged.* Recently, however, there has been a healthy reaction, and many of them have been called in question. Chancellor Capen's address at the North Central Meeting last year, and President Jessup's of this year have raised the war cries of this new crusade against overstandardization. Dr. Capen challenges the very existence of regional associations. "If tomorrow morning," he says, "every accrediting committee in the country should adjourn *sine die* and every accrediting list should be destroyed, I believe American education would receive such a stimulus as it has not received in a dozen years" (1).** And again: "If we can bring genuine educational standards (in contradistinction to engineering standards) into common use, the whole industry of institutional accrediting will go the way of pollywog's tail" (1). Dr. Jessup looks forward to brighter times: "Hail the day when this Association becomes so permeated with the spirit of doubt as to current procedure, that it will recognize more fully the educational knowledge which we now have of the conditions under which students learn" (2).

The subject of this discussion — Lecture-Demonstration versus Laboratory Method in Teaching the Sciences in High School — is an indication that the makers of this program have joined the skeptics. Skepticism in this connection seems warranted by the general suspicion that laboratory method fails to give adequate returns for the time and money invested. Furthermore, numerous investigations have been made which appear to substantiate this suspicion. Before analyzing these, let us get a clear idea what we mean by lecture-demonstration and what by laboratory method, and on what bases they may be compared.

By lecture-demonstration we mean the performance of experiments by the instructor without any manipulation of materials or apparatus by the pupils. By laboratory method we mean a procedure wherein the pupils perform experiments individually or in groups. There are indeed many bases upon which comparison between the two methods can be made as will be evident from a survey of the various investigations completed up to date. Twenty-two investigations are listed in the bibliography at the end of this article.

The method of conducting these investigations is, in

general, the following. On the basis of intelligence tests or marks or a combination of these, the pupils are paired off in two sections. One section is taught by the individual laboratory method while the other is taught by the lecture-demonstration method. The retention of laboratory information is tested immediately and again after a certain lapse of time. One experimenter, Phillips, tested for memory of (a) the apparatus and materials used, (b) the method of conducting the exercise, and (c) the conclusion. Coopridier, in addition to the retention tests, attempted to find the relative efficiency of oral and written instructions. Kiebler and Woody undertook to ascertain which of the two sections later showed more ability to attack new problems. The investigations of Wiley, Anibal, Carpenter, Horton, Knox, Nash & Phillips, Pugh and Parr and Spencer were in chemistry; Coopridier and Johnson in biology; Cunningham in botany; Dyer, Kiebler, and Woody, Walter and Duel in physics; and Riedel and Corbally in general science.

The study by Carpenter deserves special mention, involving as it did 34 classes from 23 high schools in 14 states. The large populations, the validation of the tests, and the employment of modern methods for computing averages, distributions, and coefficients of reliability, inspire a high degree of confidence in his research.

Result of Investigations

All investigators agree that there is a marked saving in time in doing work by the lecture-demonstration method. Coopridier estimates it at about 50 per cent. Cunningham in his first investigation found that the average time for experiments by the lecture-demonstration method was approximately 31 minutes; by the laboratory method, 42 minutes.

Anibal in particular notes the saving in expense. He estimates that to teach chemistry to a class of thirty pupils by the lecture-demonstration method costs only 7 per cent as much as to teach it by the laboratory method.

Both Cunningham and Coopridier kept separate account of the several elements in each exercise. The latter subdivides the tests into (a) the object of the experiment, (b) what was done, (c) what happened and (d) what the experiment proves. It is significant that the answer to the last question "what the experiment proves" is better known when the lecture-demonstration method is used, and that there is little difference in the retention of the purpose of the experiment in either of the two methods. After all, these items are much more important than the details of technique and happenings. After considering this phase of the comparison, Dr. Downing concludes: "Scientific experiments as at present conducted are often to be classed as 'busy work' in high school, interesting perhaps, but not instructive. What the experiments should show — what they are really for — is little realized by the pupil" (25).

*Read at the meeting of the high-school section of the Catholic Educational Association, 29th annual convention, Cincinnati, Ohio, June 27-30, 1932.

**Numbers in parentheses refer to the bibliography printed at the end of this article.

For those who wish to form a general idea of the status of the problem, the following review articles will be of interest:

1. "A Comparison of the Lecture Demonstration and the Laboratory Methods of Instruction in Science," by Elliot R. Downing, in the *School Review* of November, 1925 (25).

2. "Physical and Biological Sciences," by Max D. Engelhart, in the *Review of Educational Research* of February, 1932 (26).

3. "The Lecture-Demonstration and Individual Laboratory Methods Compared," by V. F. Payne, in the *Journal of Chemical Education* for May and June, 1932 (27).

Dr. Downing, under whom I had the pleasure of working at the University of Chicago, and who personally directed several of the foregoing investigations and studied all of them, summarizes his conclusions as follows:

"The lecture-demonstration method of instruction yields better results than the laboratory method in imparting essential knowledge and is more economical of time and expense. This is true for both bright and dull pupils and for all types of experiments.

"The lecture-demonstration method appears to be the better method for imparting skill in laboratory technique in its initial stages [therefore in high school] and for developing ability to solve new problems.

"Oral instructions are, in general, more effective than written instructions in lecture-demonstration but less effective in laboratory work.

"What the experiment proves' is the item on which most pupils fail and is evidently the point to be stressed in teaching.

"In science teaching we need to concentrate on a few fundamental principles and to curtail the multiplicity of details in order that pupils may retain the instruction. 'Teach for keeps' must be the slogan" (25).

The *Review of Educational Research* after a cursory survey reports as follows:

"Although most, if not all, of these experiments are subject to certain limitations, the consistency of the findings probably justifies the conclusion that demonstration lectures by a skillful instructor are satisfactory substitutes for a considerable portion of the usual individual laboratory exercises" (26).

The best summary, which brings the discussion up to date, is to be found in the *Journal of Chemical Education*, for May and the current month. Payne has this to say:

"With the present tendency to appraise our educational practices in a scientific way, we are beginning to realize that we have adopted a costly system with a background of opinion only. Perhaps the system is valuable for capable students who know they want to become chemists."

Further on he says: "It seems reasonable to conclude that our present extensive use of the individual laboratory for beginners in chemistry is, to say the least, open to question. It is imperative that proponents of the method assume the defensive if they are to justify its continuation without change." Finally: "We are forced to the conclusion that the individual laboratory method is not functioning, at the present time, as its proponents anticipated. This failure may be due to teacher weakness in administering the method, in adaptability of the method to the abilities of our students, or to a combination of both these factors. May it not be possible that a solution will be found in the European plan as was represented in this

country by Indiana University? Should not the use of a laboratory for beginners in chemistry be the coveted privilege of the competent student, rather than a universal requirement that is at once both distasteful and ineffective for the less-favored majority?" (27).

Abuse of the Laboratory

Laboratory work has undoubtedly great educational value as was shown in an excellent paper presented by Mr. Paul Muehlmann, S.J., at the Detroit Convention in 1910 (29). This value, however, is confined, to a great extent, to the colleges and technical schools. Teachers of science in high school, and educational writers in general, have felt that there is a great waste of time and money in the laboratory method. Professor Thorndike commenting on this situation remarks:

"Like any reform in education, the laboratory method has suffered at the hands of its friends, by being used indiscriminately and by being overused. It is not scientific to spend two hours in learning by manipulation of instruments something which could be learned in two minutes by thought. Washing bottles, connecting electric wires, and putting away test tubes, though doubtless useful tasks in connection with scientific housewifery, are not magical sources of intellectual growth. Nor is it safe to disregard *what* is taught, so long as it is taught as an exercise in scientific method. A laboratory should teach facts important in themselves. It is disastrous to scientific habits in the young for them to find repeatedly that elaborate experimental work brings at the end some trivial or meaningless results" (29). Dr. Woodhull further limits the rôle of laboratory work: "High-school pupils are sometimes taught to 'test' and to 'verify,' in short, to learn things 'first hand' when they have neither the capacity for nor ground upon which to draw conclusions.

"The laboratory at best is a very artificial means of supplying experiences upon which to build scientific concepts. While it is useful and needful it cannot take the place of an appeal to life's experiences and the phenomena of nature. The charge that pupils may read about nature in books and not recognize her out of doors, is quite as applicable to laboratory work.

"The lecture is the only means by which we may bring in all the good things that we feel moved to introduce."

According to Van Horne the demonstration method should be used particularly at the beginning of the course, for dangerous and difficult experiments for such as are too long for the ordinary period and for the inculcation of principles (31). Even when the laboratory method is used the cost of the equipment may be reduced considerably, by taking the rotation system instead of the even-front system, as shown by Duel in an investigation made in his Minneapolis school (19).

Elaborate equipment does not appear to be necessary for the acquisition of the real scientific spirit. What did the great scientists of old have to work with? Take this description by Wöhler of the workshop of the great chemist Berzelius:

"No water, no gas, no hoods, no oven, were to be seen; a couple of plain tables, a blowpipe, a few shelves with bottles, a little simple apparatus, and a large water barrel, whereat Anna, the ancient cook of the establishment, washed the laboratory dishes, completed the furnishings of the room, famous throughout Europe for the work which

had been done in it. In the kitchen which adjoined, and where Anna cooked, was a small furnace and a sand bath for heating purposes."

Professor Morrison indicates the place of the laboratory in the scheme of education:

"The only justification for assigning a laboratory exercise is an affirmative answer to the question, 'Will the exercise proposed make better assimilative material than a demonstration which the teacher can present or a certain series of pages in the assigned reading?'"

"If the apparatus assigned is so elaborate that the pupil is obliged to learn a difficult task of manipulation, it is extremely unlikely that any particular assimilative value on the unit itself will be contributed. There is seldom in the secondary period, any possibility of effective assimilative use of high-powered microscopes, elaborate electrical equipment, sensitive balances, extended arrays of reagent bottles, and the like. These for the most part, belong to the period of specialization" (32).

Mistaken Standards

With all these facts and conclusions in hand, is it not, to say the least, a questionable procedure to judge the efficiency of science instruction by the laboratory equipment? Many colleges and universities still continue to refuse accrediting to high schools which do not have adequate laboratory facilities; or to accept for entrance credit, science work that was not done by the laboratory method. Such practice is evidently not defensible if science can be taught as effectively by the lecture-demonstration method as by the laboratory method.

There is some indication of willingness on the part of the standardizing agencies to reconsider their requirements. Last year, Professor Downing succeeded in getting permission from the North-Central Association to prepare students for college with a sharp reduction in laboratory material. Even in institutions of higher learning there is a reaction against the laboratory method. Indiana University is outstanding in this country as a prominent state university which, until recently, introduced its beginners to chemistry by lecture-demonstrations rather than by individual laboratory work. Recently some laboratory exercises were required, but principally in order to satisfy prospective teachers who would later be obliged to use this method, and not because the authorities thought their former procedure at fault. Princeton University has inaugurated a general chemistry course dependent upon lecture-demonstration without individual laboratory.

These schools, to quote President Jessup once more, are "sufficiently powerful from the standpoint of wealth, prestige, and personnel of staff to be able to undertake almost any kind of experiment, but I believe we should seriously consider the fact that there is much evidence to indicate that we should not only *permit* but *encourage* all schools, secondary and collegiate, normal and junior college, large and small, to study their own problems with a view toward ascertaining the effect upon students of modified procedure irrespective of our so-called engineering standards" (2).

Those of you who have not gone in for accrediting will know from this that your position is not without its advantages. You are free to conduct your schools as you see fit without investing in expensive experiments which a later generation will declare useless. The words of Andrew

Hartman, although applicable mainly to non-Catholic institutions, serve as a warning to us also: "They [the Church colleges] have given up their natural element of greatest strength, religion, and taken up the tax-supported institutions' element of greatest weakness, standardization" (33).

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October in the Religion Class

Brother Ernest, C.S.C.

Editor's Note. This paper, relating particularly to devotion to Mary, is suggestive both as to facts and to methods of dealing with them. It is also suggestive for dealing with other devotions, but, at least in devotion to Mary, it can do, evidently, a very great service in promoting devotion to the Mother of God.

EACH year, toward the end of September, I ask the members of my senior religion class to write, without signature, a brief paper entitled "My Devotion to the Blessed Virgin." I make it clear to them that I want them to tell me exactly in what their devotion consists, what prayers they say in her honor, what pious practices they have. I make the boys feel that nothing is trivial, and that the matter is serious.

One year I recalled to them how, when they were little fellows in the grades, they had responded to the Sisters' exhortation and had erected a little altar in their rooms, or had contributed a few pennies to keep some flowers before Our Lady's statue in the classroom. I asked them if they were ashamed to do that at that time. Of course, they all shook their heads in the negative. Then I explained to them that such things were just as proper now, and that that was just a concrete example of what Christ meant when He said, "Unless you become as little children you shall not enter into the kingdom of heaven." I mentioned this fact to them for I wanted to see if any had continued the practice of having the little altar to Mary in his room. Now let us see some of the brief remarks.

"I still have my little altar and I hope I will always be able to have it. I say my evening prayers before that statue every night. I haven't a real altar. I just have the statue of Our Blessed Mother on my dresser, and when flowers are plentiful I have some in front of the statue. Mother often puts some there for me, and more often changes them. I say at least one decade of my beads morning and evening."

God bless that mother who is thus continuing the work of the good Sisters and Brothers of the classroom!

"The Blessed Virgin," writes another, "has meant nothing

to me. I never say a prayer to her." (Think of that for a Catholic boy who has always gone to Catholic schools! Whom do you think *he* would blame?)

"The only thing I ever do," I am quoting another lad, "is to say the 'Three Hail Marys' morning and night." (Thirty-six out of forty-four mentioned the fact that they always said the Three Hail Marys. That shows that one of the practices taught them as children meant something to them. It would be interesting to know how the teachers got that across.)

"When I leave my seat to go up to receive Holy Communion every morning, I pray to the Blessed Virgin all the way up to the rail that she would help me to receive her Divine Son worthily, and then I pray to Him all the way back to my pew that I may be pure like His Mother, always." (I think that is quite a remarkable thing for a schoolboy! I've heard of saintly old Religious doing that same thing. Perhaps it was a saintly Nun or Brother who told him, and perhaps many others, to do that. If so, she or he will have a great reward!)

"Whenever I am tempted against holy purity I pray especially to the Blessed Virgin. She has always helped me, and I have found that the only times I have fallen into such sins were when I neglected to do so." (It is well that he has discovered that fact. It is a point which can be stressed when discussing the subject of devotion to Our Lady.)

"I always wear the scapular medal, which is in her honor, but I don't know very much about the scapular. I wish you would explain it, I should say *them*, for I have heard that there are more than one kind of scapular. I say a few Hail Marys morning and night, and go along with Mother to May and October devotions. I wish I could say that I have always *wanted* to go!" (There's human nature for you! But perhaps some good teacher is responsible for the fact that Mother *wants* to go, and wants Johnny to go along with her!)

"I'm not writing on the subject you asked me to, but

I wish you would explain what it means to have a real devotion to Mary. I have always gone to the public schools, and I never had a chance. Of course, I should know anyhow, for my parents are Catholic." (Alas, there are many Catholic parents, from what I can learn from my boys, who are only Catholic in name. As soon as you talk to the boys about *living* their religion, you find out reasons for the "Catholic leakage" so long discussed in *The Commonweal* by pastors and others.)

Teach Meditation

"I usually go to October devotions, but I don't like to because the rosary lasts too long. Then, too, I get tired saying the same thing over and over again. It's too hard to keep from distractions. I sometimes play over the football game we lost in the afternoon, while the rosary is being said." (For the sake of this lad, and possibly more like him, the teacher should explain distractions; and this is the time to explain prayer. Remember, prayer is the raising of the mind and the heart to God. Teach the class how to meditate on the mysteries of the rosary. After all, it is necessary to meditate on them to gain some of the indulgences attached to the recitation of the beads. But don't make the mistake of trying to explain the Ignatian method, or the method you were taught to use in the novitiate, during the half, or hour, required by your rule. That is too complicated and will not be grasped willingly by the students of high-school age.)

I tell my boys to try and picture the scene in his mind. Imagine himself one of the group in the picture suggested by the mystery. Take, for instance, the First Sorrowful Mystery, the Agony in the Garden. Try to picture Jesus kneeling there praying for the agony of His passion to be kept away from Him if possible. Then tell the student to ask himself what caused that agony for Jesus. He will know that it was sin, and the student will know that his own sins helped to cause it. Then tell him to ask Jesus to forgive him, and promise to keep away from a certain sin for that day, or week. Before one would have time to think of all that, the decade is over.

I find it a good practice to say a decade of the beads with the students immediately after I have explained one of the mysteries and have each boy remember on which one of the Hail Marys he had already completed his little meditation. It has never occurred that any student had quite completed his, and all agreed that it was the shortest decade they ever said. Some thought I hadn't said the whole ten Hail Marys. With practice, which should be given the class from time to time on each one of the mysteries of the rosary, the saying of the beads becomes a real prayer, fulfilling both obligations for prayer; and it becomes a delight to say the rosary.)

To continue the students' remarks: "It seems to me there should be some books written about devotion to our Blessed Lady written so we can understand them. I have never heard of them. I have heard sermons preached on this subject, but they didn't take with me; I don't exactly know why. I would like to know some pious practices, and I wouldn't mind reading about them. I know you will help me on this. I'll come to see you." (He did. He enjoyed reading DeMontfort's *True Devotion to the Blessed Virgin*. This can be procured from The Immaculate Conception Press, Box 6, Notre Dame, Indiana, for 55 cents, postpaid.)

There are some interesting pamphlets that seniors will enjoy, such as *Mary Immaculate*, and *The "Worship" of Mary*, by William I. Loneragan, S.J., and *All Grace Through Mary*, and *The Blessed Virgin*, by Joseph Husslein, S.J., and there are others. These are procured from The America Press, New York City, for 10 cents each, and a special price is given when several copies are bought at one time. There is an interesting use that can be made of the pamphlets which I may get a chance to explain some time.)

"If devotion to the Blessed Mother were explained by you, Brother, I am sure all the boys would take to it like they did to so many other things you have suggested to us. I for one would like to have a special devotion to the Mother of Him I receive every morning in Holy Communion. We don't hear enough about these things. I don't blame my grade teachers at all, but I think I must blame myself for forgetting what they told me. Please get after us in good style. We need a good bawling out; at least I do!" (No, he didn't need a bawling out at all; nor did he get it. I accidentally found out later on that he always wore the scapular, that he said a short prayer to the Blessed Virgin when making his daily visit to the Blessed Sacrament, that he recited the *Memorare* every day, and he admitted in his quotation given above that he goes to Holy Communion every day. He was simply one of the many wonderful lads we meet every day in our work, but he wanted to become better. He was humble and thought he was quite wanting in piety.)

Mary's Place

There were many other interesting remarks upon this subject, but we have not space for them. We must consider some of the pious practices in honor of our Blessed Mother that should be a part of every real Catholic's life; a part of everyone who is really living his religion. Recall here what we have built up in the former paper, and build upon that.

First of all, the teacher should recall to the students' minds the position the Blessed Virgin holds in God's plan. It is important to stress that in the beginning. We get used to taking things for granted. I have found out that the thing which seems to strike the boys in this connection is the fact that God for ages was looking forward to Mary and waiting for her, His creature, to give her consent to become His mother! Waiting for her, His creature, to say that she would become the Mother of the only One Who could buy us back from hell; this thought, I say, was the one that made the greatest impression upon the boys. There are other wonderful ways of bringing home to them the dignity, and relation of Mary with the persons of the Blessed Trinity.

The Scapular

When the teacher feels that his students have become alive once more to the loveliness and grandeur of our Blessed Mother they will naturally want to do things to please her. The easiest of these is to wear her scapular. I find that boys often wear a medal and think it is a scapular medal. It is necessary to inform them that they must be enrolled in the scapular first, and that this enrollment must be made by a priest who gives them, not a medal, but the cloth scapular, and that it is only after one has been enrolled with the cloth scapular that he may have a

medal blessed and wear that instead of the cloth scapular. And one who has been enrolled in the five-fold scapular may have one medal blessed for all five scapulars.

In regard to the scapular medal itself, one must remember that only a medal with the representation of the Blessed Virgin on one side, and the Sacred Heart of Jesus on the other is really a scapular medal. Another important thing to explain is that when the cloth scapular is destroyed or lost, one may buy a new one and wear it without being blessed; but should one lose his scapular medal and have to buy a new one, that, and every succeeding new one, must be blessed. I have found as many as a third of my class wearing medals which were not really scapular medals though the boys thought they were; and a greater number wearing an unblessed scapular medal.

The teacher should look up the history of the scapular and explain it to the class. He might also explain the use of the Five Scapulars. I found just a few who had been enrolled in them and were wearing them.

The Rosary

The next thing is to encourage the boys to carry, and to say the rosary. Today, dealers in religious articles have many different styles of rosaries, and cases for them. I find the boys take to the black beads best, and to the small black leather case to carry them in. There is an advantage in carrying the rosary in the case, for it then becomes quite impossible to get the beads mixed up with other things, and to pull them out with the handkerchief. These cases can be obtained for a very small sum, and if the teacher would take the orders from the boys who want them, a much better price could be obtained. The teacher

must be willing to put himself to a little trouble.

At this time the teacher should explain the indulgences attached to the rosary by the various blessings. The student will then be able to find out, possibly, which indulgences he has attached to his beads, and which ones he can still have attached. It may sound very utilitarian, but there is no reason why one shouldn't want all that he can get in things spiritual. Priests who come to the parishes to give missions or retreats, are usually empowered to give all the blessings possible. If one is in doubt as to the blessings attached to his rosary, there would be no harm in having it blessed again by one who has complete faculties.

I spoke of the necessity of meditating during the recitation of the beads, and I gave an example of the first of the Sorrowful Mysteries. Let me say here that I think it very advisable for a teacher to go through all of the mysteries with the students in that way so the idea of the exercise will stamp itself deeply in their minds. Sometimes as a written duty to be done in class and handed in without signature, I have the boys write out a little meditation on each one of the mysteries; but no more than five at a time. By doing this the teacher can tell whether or not his students have grasped the idea. You will be surprised at some of the meditations.

October will be a very fruitful month if the teacher has succeeded in getting all of his boys to wear the scapular or scapular medal; and in getting them accustomed to meditating on the mysteries of the rosary. With these two devotions in honor of our Blessed Mother becoming a real part of their daily lives, they will be well on their way toward a true devotion to the Mother of God. During the month of May I explain other pious practices in her honor, and I may have the chance to tell you about them.

The Splendid Evolution That is the Rosary

Anne Connell Walsh

Editor's Note. This article illustrates the background of historical information teachers ought to have about the Rosary, and, in fact, about all devotions. *The Catholic Encyclopedia* is, generally speaking, a sure source of accurate information.

CATHOLIC educators who are minded to make in their teaching of religion a distinction between legend and fact will approach cautiously the matter of the origin of the Rosary. They will find it profitable to make before presenting this topic to their students a careful investigation, (this in the reverent and wise spirit advocated recently in the columns of this JOURNAL by the editor in his paper, "The Holy Guardian Angels," which appeared in the October issue for last year, and by a contributor, Sister M. Agnes, whose article, "Myths and Legends in Education," was in the December number.)

As a preliminary to a few remarks on the legendary character of what is usually presented to children (and to their elders also) as the story of the origin of the Rosary,

let it be understood that sifting fictitious material from the historical facts of the case can in no sense be construed as lack of respect for the devotion of the Rosary as practiced by Catholics. On the contrary, here at the outset of the discussion let it be declared that the Rosary of the Blessed Virgin deserves to be held among Catholic educators in the highest possible esteem for the reason that it combines in so lovely a manner such a number of striking excellences, such as its being composed of prayers of sublime authorship, its linking with vocal prayer meditation on the highest mysteries of our Faith, its carrying so magnificent a store of indulgences, and its having proved through centuries its power of touching the heart of the Queen-Mother in heaven to grant the petitions of her children in their sorry exile here on earth.

Without any appearance of disparaging the devotion of the Rosary, then, it can be maintained that the Rosary as Catholics now have it is not the result of a definite revelation made to St. Dominic, but is rather a slow and

splendid evolution from devout practices carried on in the Church for long centuries.

Legend of St. Dominic

A few moments' study of the legend involving St. Dominic brings significant disclosures. The version of the legend used among Catholics today is only a partial one, and many of the details of the original story of Alan de Rupe, the legend maker, have not been passed down to the present, and fortunately so, for some particulars of it would seem to modern clients of Mary rather incongruous and distasteful. In its barest outlines, the story is that as St. Dominic, disheartened at the lack of success of his efforts to convert the Albigensian heretics of Southern France, knelt one day at prayer, Our Lady appeared to him and gave him a Rosary with instructions on the manner of its recitation and assurances that, by preaching this devotion, he would bring about the surrender of the heretics; and that as a result of his following these orders the Albigenses were won back to the Church.

That the story of this apparition is unhistorical is the opinion of seasoned scholars of history and hagiography, of whom two whose writings are accessible in English may be mentioned. One of these is the Right Reverend Monsignor F. G. Holweck, D.D., at his death in 1927 vicar-general of the archdiocese of St. Louis, Missouri; the results of his long research are embodied in his volume, *A Biographical Dictionary of the Saints* (St. Louis: Herder, 1924), and also in two Latin works on the feasts of God and the Mother of God. The other scholar is the Reverend Herbert Thurston, S.J., who is engaged at present in the monumental work of preparing a revision of Alban Butler's *Lives of the Saints*, and has already published the first three volumes of the series; that is, those containing the biographies of the saints commemorated in the first three months of the year (New York: Kenedy, 1926-1931). Father Thurston is the writer of the article, "The Rosary in the Western Church" in the *Catholic Encyclopedia* (Volume XIII), and in that discussion he declares his reasons for rejecting the legend of the apparition.

Obstacles to the acceptance of the legend are numerous, and of those to be set down here several are discussed by Father Thurston in his contribution to the *Catholic Encyclopedia*. St. Dominic, it may be remembered, was born in 1170 and died in 1221. Of the eight or nine early biographies of the saint, not one makes the least reference to any connection between St. Dominic's preaching and the forms of the Rosary as it existed at that time. Furthermore, the witnesses to the cause of his canonization make no such reference, nor is any to be found in the early constitutions of the various provinces of the Order, nor in any of the devotional treatises, sermons, chronicles, and other documents still preserved that have come from the pens of Dominican friars between 1220 and 1450. Moreover, the Rosary is ignored entirely in the paintings and sculptures of those centuries, works which include the tomb of St. Dominic at Bologna and the renowned frescoes of Fra Angelico representing his brother Dominicans.

The Bollandists, Jesuit scholars who specialize in research in the literature concerning the saints, have traced the rise of the legend to a Dominican preaching about the year 1470, two centuries and a half after St. Dominic's

death. This friar, whose name is variously spelled according as the form used is that of the Latin or of the vernacular languages of his day, is Alan de Rupe, an earnest and pious man, who, however, allowed himself to be guided by unreliable revelations. Even obvious details of his legend do not conform to historical truth, as, for instance, the item that St. Dominic's preaching of the Rosary brought to an end the Albigensian heresy; the Council of Albi in 1254, 33 years after the death of St. Dominic, was held for the final repression of that heresy, which, however, did not die out until almost the close of the fourteenth century.

What Alan de Rupe did contribute of positive value to the cause of the Rosary is aid in the organization of the Rosary Confraternities which flourished at the end of the fifteenth century under the Dominicans at Cologne, Douai, and other places, and which led to the acceptance of a more uniform system in the recitation of the Rosary.

Development of the Rosary

The history of the gradual development of the Rosary is a noble and inspiring one which can be no more than roughly sketched here. One of the brightest glories of the Rosary is that it is a miniature psalter. Catholics of these modern times can with difficulty form an adequate conception of the popularity of the psalms during the ages of the Faith. The *Book of Psalms* was the prayer book of the Church, in spirit and in practice, and was employed daily not only by the clergy but also by devout laymen and women. Enthusiasm for the Psalms was so high that many Catholics in all walks of life made tremendous efforts to learn by memory the entire course of 150 Psalms, and it was not unusual for them to go the length of retiring from their ordinary pursuits for months at a time in order to commit the Psalms to memory. One of their objects in so doing was that they might be free of the necessity of resorting to a book, for books, copied by hand as they were, were relatively rare and expensive. But another object with them, and with many of them the primary one — and here their piety is a revelation to even the devout of our time — was that they might have such command of the Psalms that they could recite them and ponder over them in their periods of leisure, especially when on their travels and pilgrimages, things accomplished slowly in those days.

For persons who for some reason were prevented from reading or learning the Psalms, the practice of saying 150 Pater Nosters came naturally and gradually to be recognized as a substitute for the recitation of the 150 Psalms of the psalter. Among religious, this substitution was often made, especially in the case of the suffrages offered for their deceased brethren; for the repose of the souls of these religious there was frequently enjoined in addition to the obligations connected with the Holy Sacrifice of the Mass the private recitation of the Psalter or of some part of it, and lay brethren, among them the lay members of the military orders, were required to offer a stipulated number of times some simple form of prayer, usually the Pater Noster.

As for the use of mechanical apparatus for counting prayers, it had been known in the earliest ages in both the Western and Eastern Churches, and goes back to religions that antedate Christianity. Among the devices thus employed were cords with a definite number of knots in

them, pebbles gathered and then thrown away as each prayer was said, and finally pebbles, berries, disks of bone, and even precious stones threaded on a cord. When the custom of repeating Pater Nosters became widespread in the Church, this last type of device came into very general use, and such strings of beads were known as "paternosters," and their manufacturers, called the "paternosterers," everywhere in Europe constituted a recognized craft guild, of which Paternoster Row in London preserves the memory.

This Rosary of Pater Nosters goes back to the eleventh century, and perhaps somewhat further. The Hail Mary had not at that time been used as part of the Rosary; in fact, the next step in the development of the Rosary was the combining of repeated Hail Marys into an independent miniature psalter, a process that did not commence until a century or so later. The Hail Mary as a prayer did not come into use much before the middle of the twelfth century, and for a considerable time only those words which constitute the first part of the Hail Mary as we know it, were recited, and the formula was employed only as a salutation.

Salutes to Mary

In its character of salutation the Hail Mary quite naturally showed a tendency to be repeated many times in succession, a fact the modern young student can appreciate when he recalls the firing of salutes in honor of the arrival of a noted personage and the organized cheering done at school games in acknowledgment of skill displayed by players or teams. When used thus as a greeting the Hail Mary was often accompanied by some gesture of homage—in some cases an inclination, in some a genuflection, and in others a prostration. A constitution for Nuns drawn up in England as early as the twelfth century, *The Ancren Rhole*, a piece of early writing, by the way, with whose name even young students of English literature are familiar, is one of the many documents attesting to the fact that the Ave Maria was accompanied by an act of salutation. Owing to the fatigue of these repeated genuflections and prostrations, the recitation of the Hail Marys was regarded as a penitential exercise. The number of Aves usually reached 50, 100, or 150, for again, as in the case of the Pater Nosters, these numbers were chosen in imitation of the numbers of the Psalms which were being recited by God's more exalted servants.

The subsequent growth of the Hail Mary may be noted here because it contributed to the variety of forms under which the Rosary appeared in the next few centuries. The oldest form consisted merely of the salutations of the Archangel and St. Elizabeth to which were appended the words, "Jesus Christ, Amen." In the course of time the faithful came to a realization that the impetratory element could be joined to the original phrases of salutation, and during the fourteenth and fifteenth centuries divers clauses of petition were added to the prayer. These conclusions, brief and lengthy, in prose and in meter, written in many European languages, were as numerous as the thousands of authors who composed them at will. Varied as they were, however, many of them expressed the ideas of our consciousness of our sinfulness and of our need of help at the moment of death, ideas which dominate the form finally adopted by the Church in the Roman Breviary of 1568.

These beads of Pater Nosters and these other beads of variously constituted Ave Marias thus existed in great profusion before the time of St. Dominic, and continued to increase in number and kind during the centuries following his death, which occurred in the early thirteenth century. Without doubt, during the two centuries immediately after his death not one Rosary prevailed, but thousands of Rosaries were in use. Furthermore, the next development in the matter brought about still greater lack of uniformity, for in the latter half of the fifteenth century, there was introduced into the practice of the Rosary the element of meditation which as time went on was variously adapted in various cases. The Carthusians deserve the credit for this enrichment of the Rosary, for one of their number, Dominic the Prussian, who died in 1461, added to the Psalter of Mary, as the Rosary was called, meditations on the life of Christ and His Holy Mother. The Carthusian's method, it may be said in passing, was to join to the words, *fructus ventris tui, Jesus*, a sentence to call to mind the mystery, such as *quem Angelo nuntiante de Sancto Spiritu concepisti*, and *quo concepto, in montana ad Elizabeth ivisti*. The meditation after a time, however, proved a unifying principle, in such wise that after a century or more the mysteries as Catholics of today know them came to be agreed upon.

This latter half of the fifteenth century, the half century which young students will connect with the life and voyages of Christopher Columbus, was an important one for Mary's Psalter. This period, practically two and a half centuries after the death of St. Dominic, saw not only the addition of mental prayer to the vocal prayer of the Rosary, but also the rise of the Rosary Confraternities conducted by the Dominican friars, as noted in a foregoing paragraph. These pious organizations were another means for bringing a sort of uniformity out of the diversity of Rosaries of that period. Manifestly, this wider adoption of the Marian psalter did not mean the abolition of other firmly established rosaries, beads, chaplets, and crowns, such as the Franciscan, the Brigidine, and many others older than the fifteen-decade beads and still persisting to this day. Nor did it entirely supersede the practices which were steps in its development. In some religious communities the custom of reciting fifty Paters for the repose of a deceased member is still held, and in other groups the devotion of accompanying repeated Ave Marias with genuflections is carried on.

Teachers and the Legend

The Psalter of Our Lady, after being thus modified and standardized, as it were, continued to wax in popularity. The Roman Pontiffs showed it the utmost favor, conspicuous among the earlier Popes enhancing the devotion being Sixtus IV, who reigned in the half century of Columbus so significant in the development of the Rosary. The riches of the Brigidine, Crosier, Dominican, and Apostolic indulgences were superadded to it. It has gained the distinction of being the spiritual exercise of such organizations as the Archconfraternity of the Rosary, the Perpetual Rosary, and the Living Rosary. Our Lady in her rôle as its patroness has a separate invocation in her litany, has a month dedicated to her veneration, and enjoys a feast of the rank of double of the second class with a Mass and Office of singular beauty.

To the Catholic educator who takes the trouble to

verify the facts so hastily given here, only one procedure in regard to this legend will seem wise, and that is to pass over the legend in silence, or if he be interrogated by students accustomed to hearing it, to declare quietly that it is a legend. If stories must be told to stimulate the interest of impressionable young people, these stories may well be the inspired stories of the Mysteries themselves, or perhaps stories, when such can be thoroughly authenticated, of the graces given in Mary's lavish way to devotees of her Rosary. A stirring tale that may be supplied is that of the reliance of Pope Pius V on his Rosary for the victory of Don John of Austria at the decisive engagement against the Turks at Lepanto; this is a story that has been repeated recently in gallant style by Mr. G. K. Chesterton in his ballad, *Lepanto*, and by Mr. Frank Spearman in his novel, *The Spanish Lover*.

For the matter of that, there is wonder and romance enough for all except the very young children in the history itself of the Rosary. The Rosary is the fine flower of

a steady and splendid growth. As a mechanical apparatus for counting prayers it is older than the Church. It derives from an honorable substitution made a thousand years ago for the Psalter of the Hebrews, itself a thousand years older than the Church. Its prayers are of Divine authorship. It receives from the contemplative Carthusians the haven of meditation. It claims a participation in the spiritual goods of the Brigittine, Crosier, and Dominican orders. It is the devotion which bands thousands of fervent souls together in holy fraternities. It is constantly being given marks of the love and favor of the Vicars of Christ. So closely are all of the stages of the development of Mary's Psalter connected with the activities of the great religious orders of the Church that Catholics may declare almost literally as figuratively that, through the religious orders, Mary has slowly unfolded to her children this simple yet exalted scheme of prayer that is the Rosary. And this will be an interesting and profitable study for October.

Art and Design in the Grades

Martin F. Gleason, Joliet, Illinois

ARTICLE II. IMPORTANCE OF PLANNING

THE "this-today-and-that-tomorrow" method has always been more or less popular among art teachers. Excuses offered in an attempt to justify this faulty procedure have been numerous but in every case flimsy. Chief among them is the contention that interest lags after a few lessons on the same phase. This pretext, for such it is, suggests two things, one of which may be true; the other positively is not: weak teaching and a subject which has no power to provoke and sustain interest in those who follow it.

There is no denying, of course, that weak teaching may and does exist but this is the fault of the person who fails as a teacher and not that of the subject she is working with. For this condition there is often no remedy. If there



Figure 2. Distributing Light and Dark Spaces

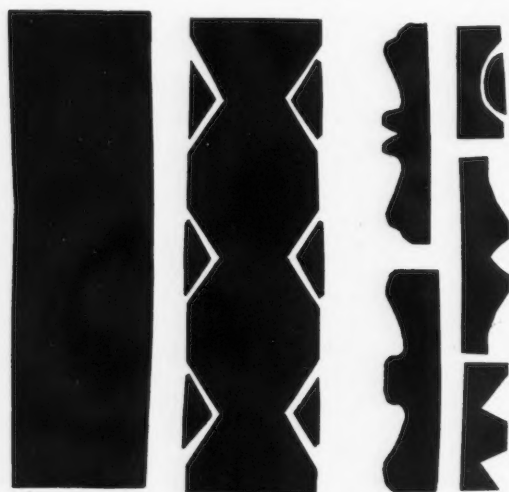


Figure 1. Modifying the Boundaries

is any possibility of improvement, organization of whatever she is to teach will help the failing one to get upon her feet. This same organization will have its effect upon pupils, too, and help sustain and carry along their interest. It becomes, therefore, the duty of all who teach design to see that material to be taught is well planned according to some sane, reasonable scheme, so that the sequence of steps employed may effectively bring pupils to a working and appreciative knowledge of that subject.

One of the most detrimental practices carried on in schools where projects and correlation run riot is the continual breaking in on the sequence in the teaching of de-

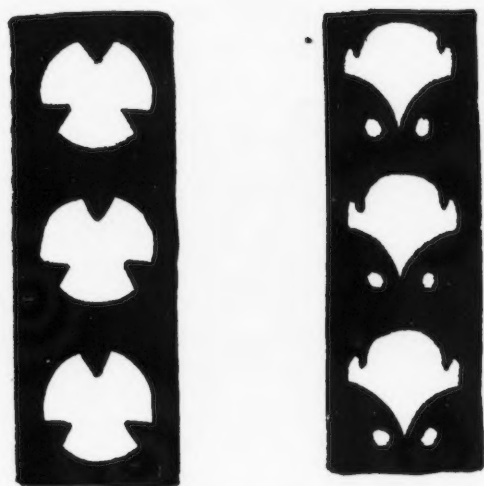


Figure 3. Light Spaces on a Dark Background

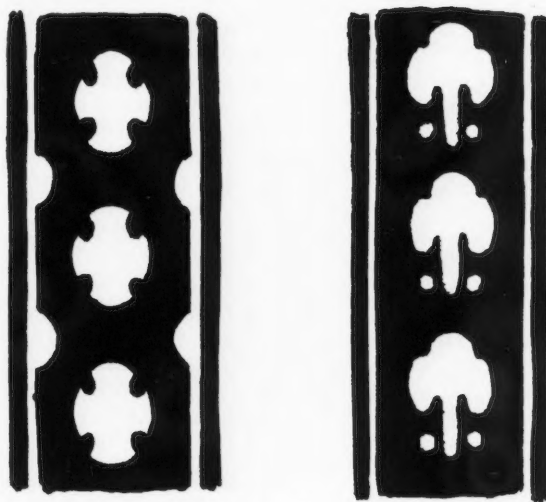


Figure 4. The Scheme of Figure 3 Finished with Confining Lines

sign by those who are asking for decorations for book covers, posters, and a motley collection of other things. The result of this is a rift in the logical development of a line of thought, and a forcing of the art teacher into such a method as was mentioned at the beginning. This practice should be discouraged.

Planning the Course

The plan of teaching art should come from within the department and should not be subject to interference by unreasonable and unknowing people on the outside. The wise art teacher will choose a plan which has in it promise of development for her classes and stick to it. Only in such way will she bring her subject to the place where it cannot be classed as an unessential when distressing financial conditions come upon the schools; in this way, only, will she make art prove its worth as an educational factor.

The measure of the success of an art department is often determined by the pile of painted trays, "glorified pickle bottles," oilcloth door stops, etc., that is turned out. These things are worth while if back of them there has been a development of how to think and how to do. These results are certainly material if not always mental. English is never judged by a jumble of gaudy poems, shrieking essays, and the like; it is judged by the ability of those who study the subject to use the English language in a creditable manner. Why should not the teaching of art be judged by the ability of those to whom it is taught, to use art in practice?

One might think many times that a new problem in art must be entirely a stranger to all that has gone before, so little recognition is given to the past. This surely is a mistake. The earlier things have been taught only that they may be of help to things that are to follow. One's starting point in educational activities is almost invariably of the past.

The exercises of the last article, if properly developed, have left the student with a fair knowledge of the broader meaning of variety and some of the facts and principles which govern its use in design. Most of what was done was along the line of breaking up a larger surface into

smaller spaces through the use of masses differing in dimensions. No attempt was made to go into much detail.

Simplicity is Essential

A wise designer, when he starts out to further enrich a piece of work, takes stock of what he already has in that piece. At first he does not think about what he might add, because he fears an excess of parts. Instead, he examines what already exists and figures out what changes he might make therein, which will help bring about the desired enrichment. In this way only can complexity, which leads to confusion, be avoided; only through this process can simplicity be retained.

In these modifications, whatever they may be, the first principles must be gone back to. No matter how large or small the space we work with may be, the same rules apply. A flower form divided into six petals of identical size and shape is not nearly so desirable as one which is composed of two groups of three each, arranged in some symmetrical form. One of six petals is not so pleasing as one with five; smaller petals exactly one half the size of larger ones are objectionable. Thus we may go on almost indefinitely.

Variation on a larger scale leads the way to variation in smaller dimensions and spaces. When we advance into the enriching of some of the schemes offered in last month's article, we must be sure to carry over the principles which were presented there.

Problems and Illustrations

The illustrations used in the preceding article show how simple, unmodified spaces might be used in combination to intrigue the eye. One can see easily, without any prolonged observation, that in a short time these plans will lose their appeal because naturally they are limited in variety, that powerful force which has so much to do with making a design. Since this is true it should be our business to see what enrichment may be effected so that the lasting quality of the attraction may be increased. We shall not, however, go beyond the plans already devised for our general scheme.

Let us begin with the largest member of the group

found in Figure 1 of Article I (p. 275, September, CATHOLIC SCHOOL JOURNAL). This is nothing more nor less than a rectangle of narrow width. (This figure should not be judged as to its proportions. It is merely one part of several which eventually may belong to a design arrangement.) What can we do to enrich this, in other words to make it more attractive to the eye? There are two main modifications which may be made. One of these may affect the boundaries; the other, the surface. It is quite obvious that either one of these or both may be used.

Figure I of this article, shows how changes may be made in the boundaries. Notice the variety in these modifications. Do they conform to rules laid down earlier in this work? An eye, almost totally unexperienced, can at once see the increase in the power to hold the observer's attention, which the modifications give those which have been changed. The general form of the first has not been altered; the basis remains the same.

Notice how lively the plan of unrelieved dark and light spaces becomes when the two values are intermingled; that is, when each is made more varied by the addition of the other (Figure II). If one were to choose between these decorations and those presented in Article I which might serve as a basis for these arrangements, he surely would select these closer at hand as being the more attractive.

It will be well for the student to observe how slight the change is that brings about this added attractiveness — also, to make note of the fact that this attractiveness came from a modification of what already existed and not from new additions. It is the continuous adding to or piling up that brings confusion and trouble.

In Figure III a little light is dropped down upon the dark and the result is more life and greater variety. The monotony of the continuous dark space is relieved and the eye as it travels along has a change of scenery — a succession of contrasts, light and dark. It is the succession that increases the power of the decoration to hold the eye of the observer. The drawings in Figure IV show

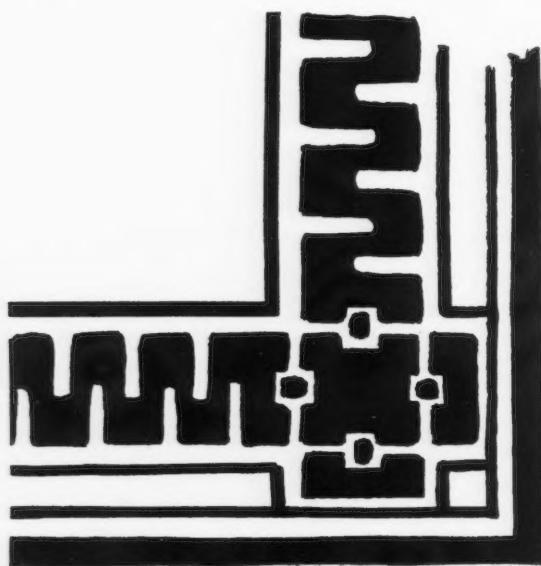


Figure 5. A Light and Dark Border

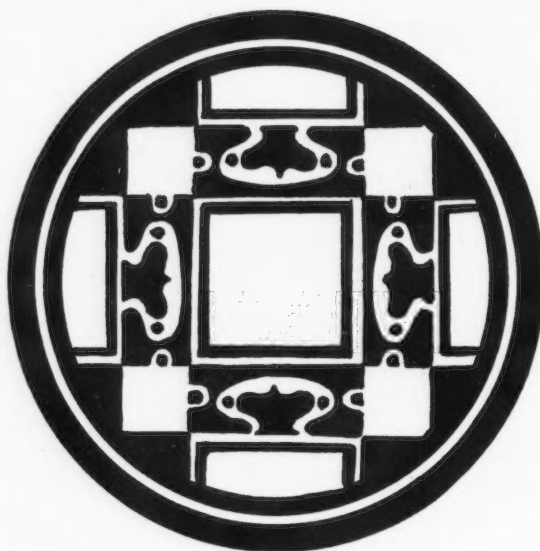


Figure 6. A Finished Design

this type of decoration finished up with confining lines. The first member of this group has a combination of boundary and surface modifications.

The underlying plan for Figure V is lifted bodily from Article I, and the theory presented in this article applied to it. No additions have been made; nothing from outside the original plan has been brought in. There was no need for any process of this kind as results indicate. Emphasize this fact with students. It means much.

Can you see the relationship in plan between the finished design in Figure VI and a circular design used in Article I? The similarity is quite noticeable. Merely a shifting of dark and light, and forming the two values into different shapes brought about the added variety. It is this increase in variety that makes the eye linger longer with it.

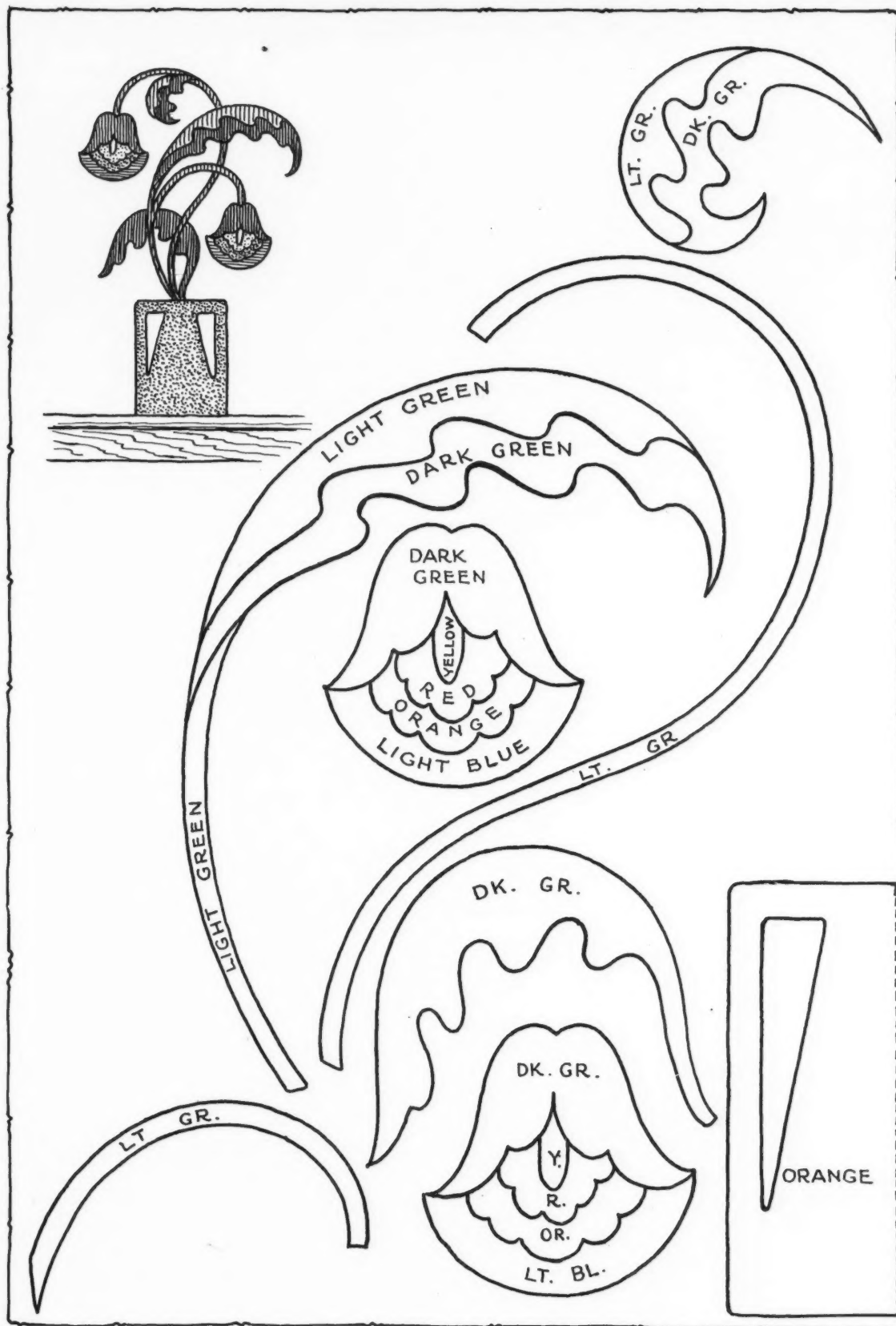
If students who go through the work outlined in this second article learn one principle and gain some development in a habit which is related to that principle — that of making what already exists grow into something more varied and more attractive without additions from the outside — they have gone far in their quest for a knowledge of design. They, with the acquisition of this habit, shall have established insurance against confusion and conglomeration; in fact, they shall have chosen a way of producing variety and enrichment, tempered with simplicity.

NOTE: Next month's article will show how to use skill and knowledge accumulated from experiences suggested in previous articles in surface decorations.

A Window Cut-Out

An attractive window cut-out is shown on page 309. The design is painted full size so that a tracing may be made direct from the copy. The construction may be of colored paper or of white paper on which the coloring may be done with water colors or crayons.

The small picture in the corner shows the finished project.



A Window Cut-Out. (See page 308)

The CATHOLIC SCHOOL JOURNAL

Edward A. Fitzpatrick, Ph. D., LL.D., Editor

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My Fathers Business

What is our attitude now at the opening of the school year with what it was at the closing? Is there now eager anticipation? Is there an impatience to serve? Have summer-school courses meant new stimulus, new points of view, a fresh attitude toward the work, or did they mean *just six credits*.

There is one sentence of Christ's that should be in the heart and on the lips of every teacher.

I must be about My Father's business.

Art and Religion

As I see the artwork of many of the textbooks in religion proposed and used in our parochial schools, my mind goes back through the ages, and there passes

before me the great art that found its inspiration in the Catholic religion. The same reflective spirit comes as I enter some of our Catholic churches and then recall the great architectural tradition and service of the Church.

This mood recalls the opening sentences of Francis Thompson's essay on *Shelley*:

The Church, which was once the mother of poets no less than of saints, during the last two centuries has relinquished to aliens the chief glories of poetry, if the chief glories of holiness she has preserved for her own. The palm and the laurel, Dominic and Dante, sanctity and song, grew together in her soil: she has retained the palm, but forgone the laurel. . . . The separation has been ill for poetry; it has not been well for religion.

We have heard much about the fact that the curriculum of the Catholic school should not be the secular branches taught in the same spirit as in the secular school plus religion. There must be in the religious instruction some pervading influence and unifying means for the whole intellectual and moral life of the school. Such an obvious means of making the textbooks in religion an adjunct to, or a means of recalling the great art tradition of the Church, and the utilization of this exceptional means for reinforcing doctrinal and historical and moral teaching of religion, should not be neglected. We should not be printing over and over again bad drawings and poorer cuts year after year. We should use to some extent the great paintings which the Church has inspired. We should give opportunity to new artists to express again the eternal truths of religion so that they come within the comprehension of the elementary-school child. This point is stated well by Father Sharp:

There should be a real appreciation by our pupils of Catholic art and artists. This must be insisted upon, for culture has a hard life in this vulgarized age. Religion is the mother of all the arts, and all can be made to breathe religion. Music, "escaped from higher spheres, the outpourings of eternal harmony," can be loved as the messenger and image of eternal goodness. As for pictures, they must not go out of the classroom even if fashion has decreed that they must leave the drawing room, for a room full of pictures is a room full of thoughts. . . .

The Christian fine arts were produced from and fashioned for the liturgy. The wealth of medieval art was devoted to the service of religion. The Mass appeals to the dramatic instinct. It is drama on the ancient classic lines of action, chorus, and spectators, with priest, choir, and people.*

An Experimental Catholic College

We are certainly in an age of educational experimentation. Almost every conceivable way of organizing the curriculum has been suggested on the college level. The sciences have been made the center of orientation of the student in the modern world. The social sciences are proposed by Finney as the new humanities and the most comprehensive principle of organization of the

*Sharp, *Aims and Methods in Teaching Religion*, p. 348.

curriculum. Language and literature have in the past been the essence of the curriculum. We have talked much on all educational levels about the central position of religion in education. While our Catholic colleges have not been given much to experimentation, there is one experiment that some of at least the larger colleges might very well undertake, and that is to set aside one to two hundred of their students to try organization of the college curriculum in which religion was really central. We should not make the mistake that they have made in other college experiments of plunging in without a real study of the conditions of the experiment, its objectives, and the utilization of whatever experience is available. There is no reason why the educational expert should not be utilized in advance in the outlining of this program. What prompts the foregoing statement is a very definite proposal made by Mr. Charles O'Hara, S.J., in a manuscript paper. He proposes:

Orientation and unification may be brought closer together by drawing the work of orientation about a central subject-matter core. This core should be, not some "social science" or social sciences as a group, nor the natural sciences, nor "scientific method," nor the biological sciences nor the humanities. The core should be and could easily be drawn from the same source whence is drawn the fundamental values which serve as the nucleus of character development, from the true position of man in the universe. The core of the orientation work of the lower level should rest in the all-embracing, universal, and religious truths of the existence of God, the dependence for existence of all other beings on Him, man's place in the order of dependence, the Fall, Redemption, Hell, Heaven, the Church as the body of those who walk the path of salvation — the Sacraments. Out of these truths shines the nuclear ideal upon which man should model his character, Christ, the Man-God. The desire to imitate this Ideal should be the nuclear value upon which all other character-determining values are built. Out of the same truths come all the other permanent character-determining values. Thus, if the lower level orientation has a religious core, the developing of character can proceed most easily.

Again, the taking of religious truth for the core of the subject matter of the lower level provides the most general unifying principle that is available. As all truth, so all subject matter can be shown to have its inception in God. The connection between "scientific method," "practical sociology," and all the other divergences of the present course, and the truths of religion can easily be demonstrated, and such practical elements of the subject matter would gain strength from the connection.

In short, religious truth can be taken as an excellent orientation nucleus for the entire work of the lower level. Furthermore, since the more unifying the orientation principle, the easier the work of unification at the end of the level becomes, religious truth as the orienting principle will be most advantageous from the viewpoint of final unification.

It should be noted that the above proposal is poles apart from the present method generally followed in standard Catholic colleges of appending to the ordinary

curriculum found in non-Catholic colleges a one- or two-credit-hour course per semester. In this case, formal religious teaching can occupy but a small place in the curriculum. In the plan outlined above, it becomes truly the center of all the work of the level.

The difficulty of introducing such a plan should not be minimized. It would involve radical changing of the syllabi of all courses given, and of all textbooks used, to bring about the thorough organization of the material of each course about the religious nucleus. More difficult than this, it would involve the radical change of the concepts of each individual professor.

This proposal will be worked out in more detail by a number of people who are interested in it, but others all over the country should consider it and then there might very well be some kind of clearing house for the utilization of the experience available for such a significant experiment for Catholic education. There is no doubt either that the North Central Association with its record of authorizing educational experiments, for the experiment is to be made in the Middle West, would approve such a proposal without any danger to the standing of the institution within the organization. It seems to me most probable that with the number of religious colleges that are not Catholic in the Association, such an experiment would be looked forward to with very great interest and hope.

It is almost needless to say that such a unification of the work on education could be carried on in both the elementary- and high-school levels without any danger whatever to the achievement of these students in geometry, mathematics, literature, algebra, French, German, or biology.



Catholic High Schools Gain Seven Per Cent in Two Years

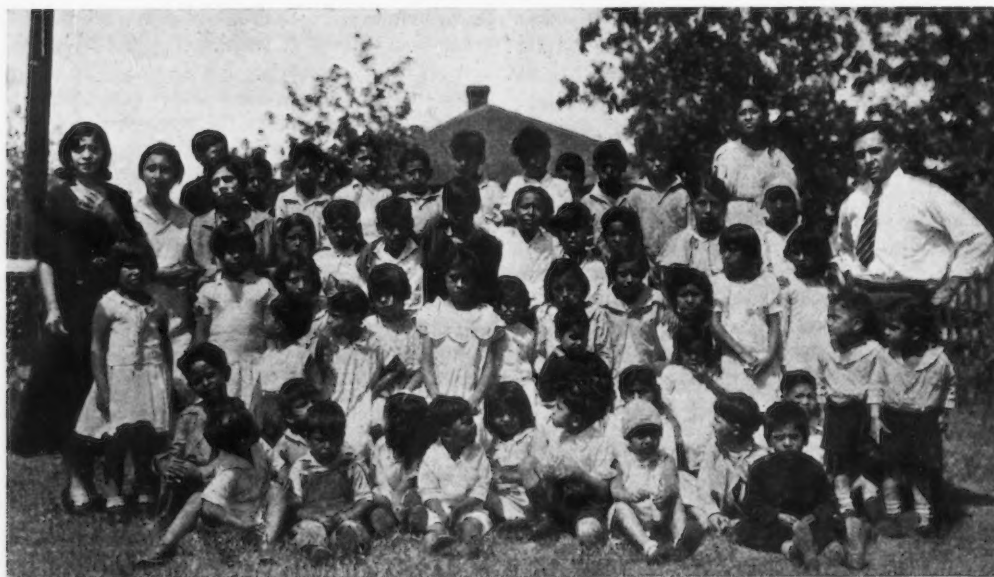
A total of 241,869 pupils attended Catholic high schools in the United States during the scholastic year 1930, according to a study recently completed by the Department of Education of the N.C.W.C. The total enrollment represents a gain of 16,024 pupils, or 7.1 per cent, over the total enrollment of Catholic high schools in this country in 1928, when there were 225,845 pupils in attendance.

During 1930 there were in operation 2,123 Catholic high, or secondary, schools, the survey showed. This was approximately the same as in 1928, when 2,129 Catholic high schools were recorded. This slight decrease in the number of high schools between 1928 and 1930 was due, it was stated, to consolidations.

The teachers in these high schools increased in numbers from 13,489 in 1928 to 14,307 in 1930. This represents an increase of 818 teachers, or 6.1 per cent. Religious teachers in high schools increased 671 in number, or 5.8 per cent, while lay teachers increased 147 in number, or 7.6 per cent.

Of the total number of pupils in high schools, 102,094 were boys, and 135,120 were girls, while a total of 4,655 pupils were not classified.

The Archdiocese of Chicago reported the largest total enrollment of any See, namely 18,083 pupils. The Archdiocese of Philadelphia reported the largest number of high schools, namely 90, with a total enrollment of 12,806.



A Religious Vacation School in the South

Religious Vacation Schools in 1932

Edgar Schmiedeler, O.S.B., Ph.D.

AN ever-increasing interest in Catholic Action continues to find effective expression in the promotion of religious vacation schools. This highly important work of the apostolate has now reached into practically every corner of the country, and even beyond, and is admittedly a most effectual agency for useful and fruitful Catholic activity. The religious vacation school has shown its adaptability to practically all conditions. Encouraged by the members of the hierarchy and zealously promoted by pastors and by religious and lay teachers, as well as by a host of lay organizations, the movement is yearly meeting with increasing success. Returns at the Rural Life Bureau, N.C.W.C., to date fully justify the prediction made at the beginning of the vacation-school season that there would be upwards of 1,500 schools and an attendance of over 100,000 children.

Our purpose in this article is not to give a complete report of the work but to point out a number of the main lines of development, particularly during the present summer.

In the Far West

Undoubtedly the most rapid growth of the vacation schools this year has been in the Far West; that is, in the Mountain and Pacific States. There is particular need for these schools in this territory because parish schools are still scarce there. The Diocese of Los Angeles and San Diego has always led the entire country in the number of vacation schools conducted. Already last year there were 172 schools in this diocese. Complete returns are not at hand yet for this summer, but the report for San Diego County alone shows a very definite increase. The Confraternity of Christian Doctrine there reports that with the

closing of the summer vacation schools a total of 1,829 public-school children of Catholic parentage were in attendance in 19 centers in and near the city of San Diego, and that with 11 centers in outlying districts still unreported it is expected that the number in attendance this year will exceed last year's record by 1,000.

The Archdiocese of San Francisco reports 15 centers with a total attendance of almost 4,000 children. These schools were under the supervision of 27 seminarians of St. Patrick's Seminary, 53 Sisters of the Holy Family, and 61 lay teachers.

The Archdiocese of Portland, in Oregon, in which the first vacation school under Catholic auspices was held in 1921, conducted a vacation school in every parish this summer in which there is no parochial school. The Diocese of Great Falls inaugurated a diocesan-wide vacation-school program last year, establishing slightly more than 100 schools. This year the number was brought up to 130 with over 6,000 children enrolled. In the Diocese of Helena, 75 schools reaching between 4,000 and 5,000 children were inaugurated this year. The Diocese of Spokane reported 49 schools with approximately 2,500 children in attendance; the Diocese of Salt Lake, 17 schools with about 1,000 pupils. Complete reports for Seattle are not yet at hand.

The youthful Diocese of Reno also organized vacation-school work on a diocesan scale this summer. The Nevada edition of *The Register* points out that in nearly every case the closing week of the school was marked by the baptism of from five to ten children who were brought into contact with the Church for the first time. His Excellency, the Most Reverend Thomas K. Gorman, declared at the close of the vacation-school period that: "There can no

longer be any doubt about the need for the vacation-school program nor about the good effects obtained as a result of this first effort. The transformation of the children at the various schools is so evident as to convince even the most skeptical. Now that an influence that has been long lacking and badly needed has been vouchsafed us in the persons of the Dominican Sisters and the seminarians, it is to be hoped that the clergy and the people of Nevada will continue to respond as splendidly as they did this summer." The 15 schools of the Reno Diocese were in charge of 18 Dominican Sisters of San Rafael, California, 6 seminarians of St. Patrick's Seminary, Menlo Park, and one trained lay teacher. In almost every case these teachers were assisted by local women. There was an enrollment of 1,130 children. A school is planned for every parish of the diocese next year.

Vacation schools were also held in other Mountain States — Colorado, Wyoming, Arizona, and New Mexico.

The great need for organizing religious instruction in at least parts of this territory is apparent from the following note penned on his vacation-school report by a pastor: "There were about 175 children in our school, though less than 100 attended regularly. We had 41 First Communions. Some of these First Communicants were as old as 15 and 16 years. As a result of the school, I baptized four children ranging between 8 and 10 years, parents of whom are indifferent Catholics. We have in this parish about 2,500 souls who should be Catholics but only about 300 go to Church. Naturally, our work at times is very discouraging. If only we could have Sisters here, I believe things would soon be very different."

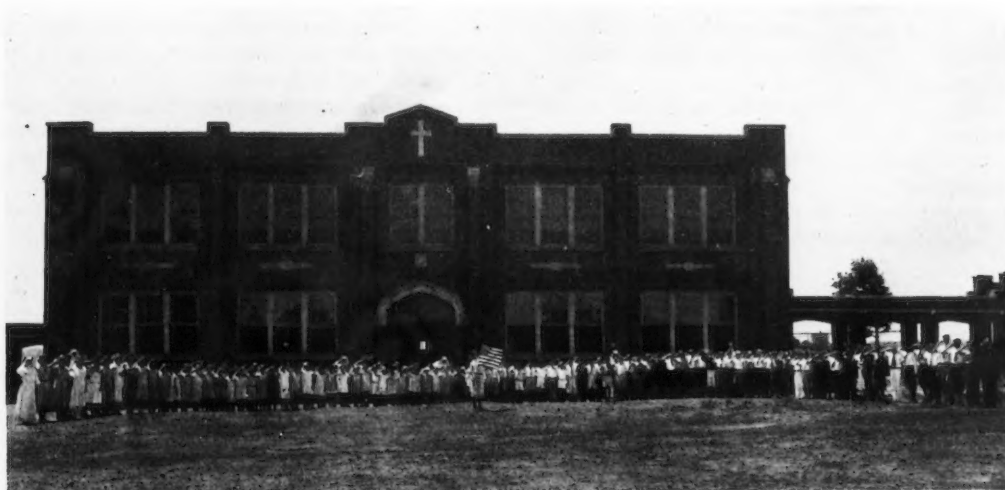
In the Mid-Western States where a considerable number of dioceses have had vacation schools for six or seven years or more, at least the same substantial progress has been registered this year as in the past. The Archdiocese of Dubuque, the first to organize vacation schools on a diocesan basis, reports about 90 schools with an attendance of 4,000 children. The Diocese of Omaha reports 40 schools, with 2,500 children in attendance; Belleville 17 schools with 1,000 children. The three dioceses in the State of Kansas — Wichita, Concordia, and Leavenworth — report, respectively, 37 schools with 2,012 children enrolled, 26 with 1,649 pupils, and 15 with approximately

1,000 children. Quite a number of other dioceses in this territory show substantial gains in both schools and enrollment. Parish schools, of course, are much more common here than in the Far Western States.

The Cleveland Plan

During the past year or two, cities have been showing an awakened interest in the religious-vacation-school movement. It is becoming more and more evident that the vacation school can be made a powerful agency for combating juvenile delinquency. The outstanding example of an urban program is that of the Diocese of Cleveland. Under the supervision of the diocesan superintendent of schools, the Reverend Dr. John R. Hagan, an elaborate program extending to all parishes of the diocese was systematically carried out; 14,084 children — 8,925 from Catholic schools and 5,159 from public schools — attended the vacation schools. The schools were conducted by 738 lay teachers — all college or at least high-school graduates — 118 seminarians, and 6 religious teachers. Special preparation was given the teachers in religious instruction, in organized recreation, and in handcraft. The seminarians of the diocese were prepared by an institute at Our Lady of the Lake Seminary. This institute was conducted by the diocesan school board, the instructors being furnished by the Cleveland board of education and the recreation departments of the city. These seminarians in turn conducted institutes for the lay instructors in each deanery of the diocese. Six convent academies held courses in recreation, handcraft, and religion. All the institutions of higher learning coöperated in some way in the work. The courses given the instructors were free and the teachers in turn served on a voluntary basis. After visiting all the schools, Dr. Hagan reported a most enthusiastic acceptance of the whole idea and stated that the religious vacation school would remain a permanent feature of the Cleveland diocesan school system.

The splendid work initiated last year in the city of Chicago was continued again this year and even enlarged upon. The vacation schools there are promoted by the Catholic Youth Organization. "The Church is showing her intense love for the most precious thing on earth, Catholic childhood," declared His Excellency, Bishop Sheil, in his



Vacation School at Orphange, Raleigh, North Carolina

message to between 4,000 and 5,000 children, their parents and their friends at the closing exercises of the religious vacation schools maintained in the congested districts of the city. The work of these schools consisted not only in the formal teaching of religion and of many arts and crafts which would enable the children to make happy and profitable use of their leisure, but also in the great task of keeping the children off the streets and out of temptation. As Bishop Sheil pointed out, the crowded streets make it difficult to give the child what God intended him to have — the right to be wrapped about with a religious atmosphere from which he can derive help and comfort to aid him over the hard places of life.

Not a few other cities in various parts of the country are showing an active interest in the vacation-school movement. Among these are Milwaukee, New York, Baltimore, Los Angeles, San Francisco, Cincinnati, Wichita, San Antonio, Dallas, and Kansas City, Kansas.

Larger Centers Created

In the past, vacation schools have been conducted almost entirely on a parish basis. Recently, however, there have been quite a number of instances in which resources were pooled and larger centers created for the work. The outstanding example of this is the Archdiocese of Regina, in Saskatchewan, where a large vacation-school program was launched for the first time this year. "Far-flung distances," writes the Reverend Athol Murray, "made it necessary to open everywhere *regional residential centers*

and concentrate in each anywhere from 100 to 200 children for a permanent sojourn of three weeks. The mechanism of the residential vacation school," he adds, "facilitated the forming of right atmosphere and spirit and friendship."

In one instance in the State of Texas five villages combined to conduct one common vacation school. In several cases children from outlying missions were brought daily in a bus to a town center in which a school was in progress. Other examples of the formation of centers that reach beyond parish lines are the St. Mary's Camp School in the Charleston Diocese, the General Vacation School held at the Catholic orphanage in Raleigh, and the Day Home Schools in San Francisco.

The Catholic Rural Life Conference, through a grant of the Home Mission Board, continues to aid in a small way the vacation-school work in 26 dioceses. In many of these dioceses in which demonstration vacation schools were originally made possible by an allotment from the Conference the movement has gone forward with very gratifying results.

The *Manual of Religious Vacation Schools*, issued by the Rural Life Bureau, N.C.W.C., continues to be almost universally used as a guide in conducting the schools.

An increasing number of religious orders of Sisters and of lay organizations is taking an active part in the religious-vacation-school movement and the outlook for the future of this work is very promising. And it is, of course, work of first-rate importance.

Practical Aids for the Teacher

*The author of the best contribution to this department each month will receive a check for \$5.
Others will be paid at space rates.*

Developing Correct Study Habits

Sister M. Catherine, C. PP. S.

In the article *Providing a Basis for Effective Study Procedure* we presented a method for instructing high-school students in some of the mechanical skills which are essential elements in effective study procedure. The technique as outlined was adapted for use during the first three sessions of the class at the opening of the semester. This article proposes a method of training students in correct attitudes and habits of study.

The teacher brings to class (the fourth period) printed copies of suggestions for study, similar to those here given.

Suggestions on How to Study

1. Have a definite *time* and *place* for study.
2. Plan your *daily program*.
3. *Check up* on your fidelity to this plan.
4. Before you start studying, have at hand all the *tools* you will need.
5. Start *work at once*.
6. *Concentrate* — have confidence in your ability to succeed and don't apply for help unless you have to.
7. *Overcome* distractions.
8. Have *order* in all you do.

A copy of these suggestions is given to each student. The list is discussed in class. Special emphasis is placed on the first two points. Directions are given on how to make a program of study, a model plan is shown, and the students are assigned to draw up a tentative program of their own which they are to bring to class the next day. During the period of supervised study the teacher will examine each program. If corrections are needed she will suggest them. The program is then tried out for a week or two, necessary modifications are made, and a final form is drawn up by each student.

The remainder of this fourth class period is devoted to making a carefully planned diagnostic assignment on the unit in history introduced to the class on the first day of school.

During the next class hour the teacher demonstrates a method of studying the previous assignment in history. Her procedure will be somewhat as follows:

Demonstrated Study Lesson

1. Repeat the essential points of the assignment.
2. Survey the material in the text on which the assignment is based. Note on the board unknown words and places (such as would probably be a source of difficulty to most of the students). Repeat the general idea of the lesson. Form a brief outline. Write it on the board.
3. Reread for mastery the text on the first topic of the outline. Underline important elements. Indicate their logical sequence. Close the book. Recite on the division.

4. Reread for mastery the text on the second and remaining topics of the outline in the same way as the first. Correlate the topics.

5. Recite the whole lesson with book closed.

In a class discussion following this "demonstrated study" specific rules for the study of a history lesson may be developed by the class and teacher. All suggestions which are in some way pertinent, the teacher will write on the blackboard. Each point is evaluated and a final plan is adopted by the class. A copy of this is made by each student and is pasted on the cover of his history-assignment notebook. Incidental variations are freely permitted. The following form might be used.

Rules for Studying a History Lesson

1. Call to mind exactly what the assignment requires.
2. Get ready all the tools you will need.
3. Start working at once.
4. Follow your daily program of study.
5. Scan the whole assignment to get the main ideas.
6. Make an outline of the main topics.
7. Look up the meaning and pronunciation of unknown words; locate places on the map.
8. Study the first topic:
 - a) Read the text relating to it a second time slowly, thoroughly, and thoughtfully.
 - b) Ask yourself questions to be sure you understand.
 - c) Make a note of points you cannot understand; ask about them in class.
9. Study each topic and the collateral reading in the same way. Relate each part to the preceding parts.
10. Recite the whole lesson with book closed.
11. Always review the previous lesson before taking up the new material.

No new assignment is made. The students are asked to prepare the assignment, worked out by the teacher in class, according to the rules they have formulated.

At the opening of the next (the sixth) period a detailed, comprehensive, objective test is given on the assignment. Immediately upon this a new assignment is made and the pupils work under supervision and direction.

Throughout the following several weeks, tests of difficulty equal to the first one are repeatedly given. The scores are recorded, compared, and analyzed. Class and individual "increased-efficiency" curves or graphs should prove stimulating. During supervised study the teacher will have opportunity to diagnose individual study cases.

The teacher may find that some students are handicapped by lack in certain elemental skills, such as the use of handwriting and the conventions of the mother tongue; by lack of the necessary reading ability for the given level of work, whether it be reading for skimming, for mastery, for criticism, or for memory; by lack of sufficient volitional control to overcome distractions caused by physical disturbance, the vagaries of an overactive imagination, or the lures of natural impulses and emotions, so that sustained application, concentrated attention on material which is not in itself initially interesting becomes impossible.

Or again, it may be that poor physical conditions are basic to a student's study difficulties. His general health, sleep, exercise, food, or some physical defect, as faulty eyesight, hearing, teeth, tonsils, etc., may be at the bottom of his trouble. In such a case it would be futile to deal with symptoms and to attempt a remedy without removing or at least ameliorating the real underlying causes.

Many of the elements of effective study have not been touched upon in this discussion primarily because it was intended to outline a plan of procedure for the first week of school only. There will be opportunities to make clear the rules for memorizing and improving the ability to memorize, the best way to prepare for and to take an examination, how to use library facilities efficiently, etc.

To summarize briefly, our plan has been the following:

First Day: Pretest on textbook use.

Second Day: Instruction, demonstration, drill in textbook use; mastery test in textbook use; introduction to library use; printed library directions; direct experience in visit to library.

Third Day: Pretest on study habits.

Fourth Day: Printed suggestions on how to study; discussion; drawing up of a tentative study program; Diagnostic assignment.

Fifth Day: Demonstration study lesson; Discussion; formulating rules for study of history lesson.

Sixth Day: Test on assignment; new assignment; supervised study.

An extensive and imposing list of further detailed directions for effective study might indeed be prepared. It would certainly, however, be very poor pedagogy to surfeit the students' mind with so many ideas under a fatal assumption that knowledge of the correct procedure will necessarily terminate in its use. It would rather seem to me that a multitude of minute directions will clog the mental apparatus, will build up an attitude toward study as something unnatural, intricate, highly complex, and thus will make effective study almost impossible.

A plan like the one outlined in this paper may have certain values, but these will probably be merely transitory unless the method is supplemented with other influences. And, perhaps, the strongest influence for improving the study habits of students is one in which they are least conscious of this particular aim. That influence is, I think, the teacher. If the teacher has effective habits of study she is likely to make use of assignments, questions, problems, tests, and exercises throughout the course which demand from the students much hard, constant work, and that of the most efficient type. In doing the work required, the students will learn to bear responsibility. And if the teacher has a genuinely friendly disposition, if she is square in her dealings with her students, and demands only what is reasonable, but insists that the demands are met, the conditions for developing effective study habits are ideal:

A constant model of effective use;

Constant drill in the use;

A friendly, eager attitude for the use.

Oral Composition in the First Grade

Sister M. Eucharistia, S.S.J., A.B.

Two of the aims of language teaching in the first grade are, to encourage talking in an informal way about things children are interested in, and to overcome self-consciousness.

The period following the noon recess is very good for oral composition. The children are eager to relate what has happened whether it was a new game, a fight, or an

accident. Each child should be allowed to tell in three or four sentences some experience he had on the playground or elsewhere. Emphasis should be placed on the development of the sentence sense, without regard for a choice of words except that they be good English.

The children have a motive for observing everyday life and experiences. A new game on the school ground, an unusual schoolroom activity, a visit from the principal, the doctor, or the nurse, a dream—all furnish topics. The children look forward with eagerness to this period of their work. Often a child will say a day in advance, "I have a good story for next time."

Improvement along the following lines should be noted:

1. The grade as a whole should be able to relate a simple personal experience in a natural speaking tone.
2. Eliminating some common class errors: as, *seen* for *saw*, *done* for *did*, *come* for *came*, and so on.
3. Learning to use the sentence in talking.

1	
We played football.	I got it.
John had the ball.	I made a touchdown.
2	
We played Rabbit.	Albert was the man.
Frank was the dog.	He killed me.
I was the rabbit.	
3	
My little sister and I went sleighing.	
A chair was the sleigh.	
Daddy pushed us.	
We went flying down the hill.	
4	
We played school.	I sang.
We gave a concert.	

A Drive for Good English A Project for Grade Two

Sister M. Eucharia, S.S.J., A.B.

The following language games will prove valuable because of the repetition necessary while playing them.

1. I Haven't Any

First Child:

May I	your
borrow	book?
see	sled?
take	auto?
have	skates?

Second Child:

I haven't any book. Etc.

2. It Was I; It Was He; It Was She

One child covers his eyes and stands in the front of the room. Another, to whom the teacher points, raps on his desk. Then the first child asks:

"Was that you, Dorothy?"

"No, it was not I," or, "Yes, it was I."

"Was it James?"

"No, it was not he," or, "Yes, it was he."

"Was it Helen?"

"No, it was not she," or, "Yes, it was she."

3. I Ate

The children make believe they have been to a party and tell what they ate.

I ate some ice cream.

I ate some cookies, nuts, and candy, etc.

4. He and I; She and I

A boy and a girl stand in front of the room. Sister says, "Point to the north" (east, south, or west). She then asks the boy, "What did you do?" He replies, "She and I pointed to the north." The same question is asked the girl. She replies, "He and I pointed to the north."

5. It Isn't

A child makes believe he has a basket of lost articles. He holds each up, one at a time, and says, "Is this your pin, Mary?" The child replies, "No, it isn't mine." The game proceeds in this manner as long as is desired, each time mentioning different articles.

6. He Doesn't

Each child thinks of a health or safety rule. Then, in turn, each gives a sentence.

Ruth doesn't drink tea.

John doesn't play with matches.

7. He Gave

One child pretends to be Santa Claus and goes around giving a present to each child.

Each child in turn says:

"He gave me a doll."

"He gave me a wagon."

"He gave me a book."

8. If I Were

Each child makes believe he is someone else and tells what he would do.

If I were a bear I'd sleep all winter.

If I were a rich man I'd travel around the world.

This game can also be used when teaching *health*.

If I were a health fairy I'd tell the children to drink milk.

It can also be used for safety work.

If I were a teacher I'd tell the children to look both ways before crossing the street.

9. Brought and Took

The children make believe they have brought their dinner. Each tells something he has brought.

I brought some sandwiches.

I brought some milk. Etc.

They make believe they took things home from school.

I took my report card.

I took my drawing paper. Etc.

10. Asking and Answering

As the game begins, a pupil rises and asks a classmate a question. The classmate answers it, and, in turn, asks another pupil a question. So one pupil after another answers and asks a question. Any kind of question will do, but the more interesting it is, the better. This is the way the game may go:

Harry, rising in his place, asks: "James, what is the largest animal you ever saw?"

James, rising, replies: "The huge elephant at the circus last summer is the largest animal I ever saw, Harry."

11. Where We Buy Things

These words are the names of places where we buy things:

meat market	clothing store
grocery	furniture store
bakery	jewelry store
shoe store	hardware store
drug store	ten-cent store

(Continued on page 12A)

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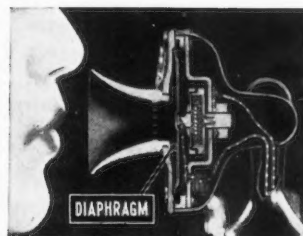
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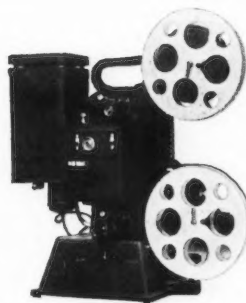


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Eastman CLASSROOM FILMS

(Continued from page 316)

- Where can you buy a bar of soap?
 Where can you buy a gold ring?
 Where can you buy medicine?
 Where can you buy a piece of ham?
 Where can you buy shoe polish?
 Where can you buy tables and chairs?
 Which store sells milk?
 Which store sells buns?
 Which store sells rubber balls?

12. A Matching Game

Match the words and phrases.

Phrases	Words
1. Something to throw	grass
2. Something to drink out of	fire
3. Something which grows	story
4. Something which sings	tree
5. Something which crawls	cup
6. Something to ride in	bird
7. Something which burns	ball
8. Something to bat with	bug
9. Something which is green	car
10. Something to play	stone
11. Something which is soft	fur
12. Something which is hard	game
13. Something which cries	bat
14. Something to read	baby

New Books of Value to Teachers

Compton's Pictured Encyclopedia

Guy Stanton Ford, Editor-in-Chief. Prepared with the assistance of 176 associate editors. Fifteen volumes. Published by F. E. Compton & Company, Chicago, Ill.

Because of the growing need for supplementary material, resulting from the expansion of interests in the school, the encyclopedia has assumed a most important place in the school library. From no other source can so much information be gained in such handy form. Authenticity and conciseness have come to be the accepted marks of encyclopedia information, and when these characteristics are coupled with interest, then the information has true educational value.

The editors of this 15-volume encyclopedia have envisaged its usefulness in the home, the school, and the library. This aim has directed the preparation of each article, and the selection of each illustration, map, and chart. Information and interest are, in no small sense, characteristic of the whole work. The articles have been worked out by authorities in their respective fields. Full information is given on all subjects, but involved formulas, and nonessential and puzzling details are omitted.

Perhaps the most striking element of the work is its interest. Prepared to catch the fancy of school children, the work is youthful in its enthusiasm without being at all childish. The language is simple but care has been taken not to insult the intelligence of the reader by "writing down" to him. Despite this simplicity, or perhaps because of it, an air of authority pervades the work without the least suggestion of pedantry. The illustrations, too, which are very fine, have a wide interest, ranging from the purely artistic and illustrative to the scientific and useful.

There are several special features which are of considerable instructional value. In the beginning of each volume there is a list of interest questions with the page on which the answer can be found in the volume. In the rear is found a fact index—an index of each item found in the volume, the place where it and pertinent data may be found, together with the

pronunciation of the title, and very brief explanation of it. Of not the least interest is the short sketch regarding the origin of the letter of the alphabet in each particular volume.

With all our emphasis on the simplicity of this encyclopedia, it must not be supposed that the work is for children only. It contains all the information which grown-ups ordinarily will need from an encyclopedia, and the inherent interest of the work will attract them too. Teachers should take the work particularly for its conciseness, authority, and for the pedagogical value of its approach to difficult subjects. Teachers of the lower grades will find interesting the clever little nature stories and the fairy tales.

It must not be thought either, that every article in this set will appeal to every reader. Precisely the element which gives it interest, its enthusiasm, betrays the personal leanings of some of the authors. A caption such as "Calvin Coolidge, a Silent Man of Action," for instance, may carry a humorous touch for those who interpret the gentleman's silence in their own way. One group, too, will resent the use of the term "Roman Church," when referring to the Catholic Church. Others may regret the fact that the "Good Queen Bess" and the "Bloody Mary" myths are perpetuated in such a work as this. They may claim that Mary was not so much more "bloody" than one or the other of her predecessors, and that Queen Bess was just the reverse of "Good," and that she was not even entirely sane. They may even go so far as to state that the true history of her reign cannot be written without full account being taken of the clever politicians who used her for their own ends. Be that as it may, however, the editors have handled controversial subjects with a notable, and commendable, moderation.

For all ordinary purposes, then, for the school and home libraries, *Compton's Pictured Encyclopedia* can be recommended. Certainly every school must have an encyclopedia, and every home should have one if it is at all possible. Perhaps another set may be found that handles one or the other field in a more acceptable manner than this one does. But in general, for informative and interest value, especially for the young folks, this set will measure up to all requirements.

The list of editors includes the Rev. Patrick W. Browne, S.T.D., Managing Editor of the *Catholic Historical Review*, and the Rev. Peter Guilday, Ph.D., of the Catholic University of America.

The Story Cargo

The Fourth Reader of the Marywood Readers by Sister Mary Estelle. Illustrated, 376 pages. 88 cents. The Macmillan Company, New York City.

Here is a reader well worthy of a teacher's attention on account of both subject matter and method. Sister Mary Estelle has selected fresh material, much of it copyrighted and by living authors. Enid Dinnis and Padraic Colum, to mention but two of the authors, give one a sample of the book's literary quality. The unsigned selections, presumably by the author, are quite worthy of the company they keep. "The Hour Prayers of the Church," by Rev. Paul Bussard, is a happy inclusion, explaining by the interesting device of a day's visit to a monastery, something that the average adult of the present day knows little or nothing about.

Distributed throughout the book, following the various readings, are such Lessons in Language as: matching word meanings; filling blanks; writing paragraphs, invitations, notices for the bulletin board, story outlines and titles, riddles, plays, abbreviations, poems, preparing talks, etc. These lessons are well correlated with the readings.

A glossary of fifteen pages gives the pronunciation and meaning of all the words which may be unknown to the pupil.

The selections show a well-balanced variety of subject matter—religion, character education, nature study, and fairy tales.

The Catholic Catechism

By Peter Cardinal Gasparri. Translated by Rev. Hugh Pope, O.P. Cloth, 508 pp. \$1.60. P. J. Kenedy and Sons, New York.

Cardinal Gasparri gives, in his introduction, as his reason for compiling a catechism, that: "as there is one Lord and one Faith,

(Continued on page 14A)

CONSUMER CONFIDENCE

Not so many months ago, when the onrush of the depression was seen in the vast losses of the stock market, the seemingly endless drop in commodity prices, the mounting number of bank failures, and the heart-breaking increase of unemployment, the American people entered a period of economic paralysis.

Now that the turn has come, we realize more and more how the absolute loss of confidence during the past year carried all business to an unreasonable point of deflation. With a certain amount of humility and self-pity we realize that we have not seen the truth, but have been like the old lady who said: "Isn't it a pity that these hard times had to come right in this depression?"

We are passing through this same experience in the school world. Public demand, based upon wide-spread inability to meet the tax burden, has made us face the facts of our school expenditures and extravagance alike. The clamor for reductions in public expenditures and particularly salaries, has swept all local governmental bodies, and the schools have been an especial storm center. The curtailment of school revenue is forcing us to face the facts, but out of the present difficulties will come a better school situation.

In the past three decades, school administration has grown steadily more efficient, as the increased demands for more education have grown. Never in the history of the country have the schools had more competent management, nor have the school boards and the professional executives been more intent upon getting the utmost educational value out of every dollar spent. The present difficulties point to three important attitudes:

1. We must be ready for new adjustments in sources and amounts of school revenue.
2. School budgets must be based upon 1933 school problems and conditions—not conditions of the last decade, nor the uncertainties of the future.
3. The schoolman must look to the seller of school merchandise for marketing programs and business policies that will hold the school buyers' confidence during these days of trial.

Yes, indeed, "Consumer Confidence" on the part of the school buyer is as necessary in selling schools as in all other American trade. More and more our great industries are recognizing the value of well-earned prestige and of trade names that stand for unquestioned quality and service. Note how steadily many firms have carried forward in these days of uncertainty now passing.

In the last three decades, there has grown up in the United States a "regular school trade." This trade is represented by numerous firms who, through careful management, have developed products of true educational value and service. During these hard days, the "regular school trade" has been carrying on in a commendable effort to give the schools good service. The advertising pages of this paper are a splendid expression of the confidence of the school trade in the market, its own products, and the schoolmen themselves.

The support of the "regular school trade" by the school boards and professional schoolmen is a true means of improving the schools as a distinctly American institution. For years the American school textbook, the American school desk, and dozens of American school equipment items have been the admiration of the school world because of their quality, price, and inherent educational value.

Have we appreciated them?

Are we loyal to the genius that has made them?

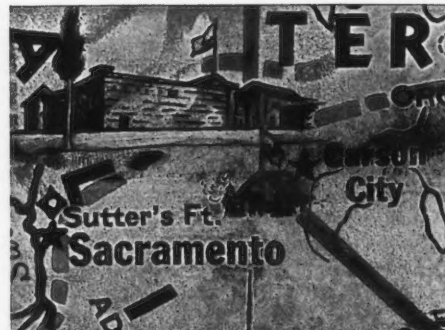
Are we conscious of a "regular American school trade?"

Frank Bruce

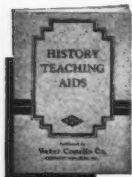
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(Continued from page 12A)

so too there should be some one general rule and method employed in teaching the faithful the duties of the Christian religion!" The work is divided into three parts: I, preparatory catechism for children who have not yet made their first confession and Communion; II, catechism for children who have made their First Communion; III, catechism for pupils in upper grades of grammar school and first year of high school. There are appendices, containing various decrees and canons.

The work is a triumph for those who hold that in teaching of religion—unlike any other branch of pedagogy—the word must precede the idea. It is more than passing strange to find in the section for first communicants a definition that would do credit to St. Thomas himself: "God is one by unity of nature in three distinct Persons, called the Father, the Son, and the Holy Ghost; these form the Most Holy Trinity." There are even more difficult terms in less necessary connections.

The three parts can also be obtained separately.

The Tragic City

By Esther W. Neill. Cloth, 292 pages. Price, \$1.50. Published by The Ave Maria, Notre Dame, Indiana.

The dark side of life in Washington—its failures and tragedies in the shape of defeated office holders, unsuccessful claim seekers, and unsavory lobbyists and hangers-on—is the theme of this somber story of the eighties. The action centers about the declining fortunes of Senator Crowder who after his defeat keeps up a bluff and even cheerful front, lending himself and his declining influence to schemes and claims of doubtful value, sinking slowly into debt and dissipation until his last hopes are destroyed by Cleveland's election. More tragic and deserving of sympathy is Betsy, the Senator's only child, who grows into young womanhood with the full burden of his household on her adolescent shoulders. It is she who fully understands her father's value and failings and is the more loyal in the face of tragedy.

The story is perhaps darker than the subject warrants and lacks a saving touch of happiness and humor, but it is well told and brings out with useful frankness a phase of our national political life usually mentioned only in the jibes of columnists.

Publications Received

The Child's Happiest Moments; When Jesus Comes

By a Sister of Notre Dame (Cleveland, Ohio). Paper, 96 pp. 25 cents. Pustet & Co., Cincinnati, Ohio.

The subtitle of this book explains its content: "With Jesus at Mass, at Holy Communion, and in Confession." Simple explanations make clear the action of the Mass and dispose the child to recite each of the prayers with understanding and devotion. The language is suited to 9-year-olds. The colored illustrations are attractive.

Journeys Beautiful

By Sister M. Maurice, S.C. Boards, 112 pp. William H. Sadlier, Inc., New York.

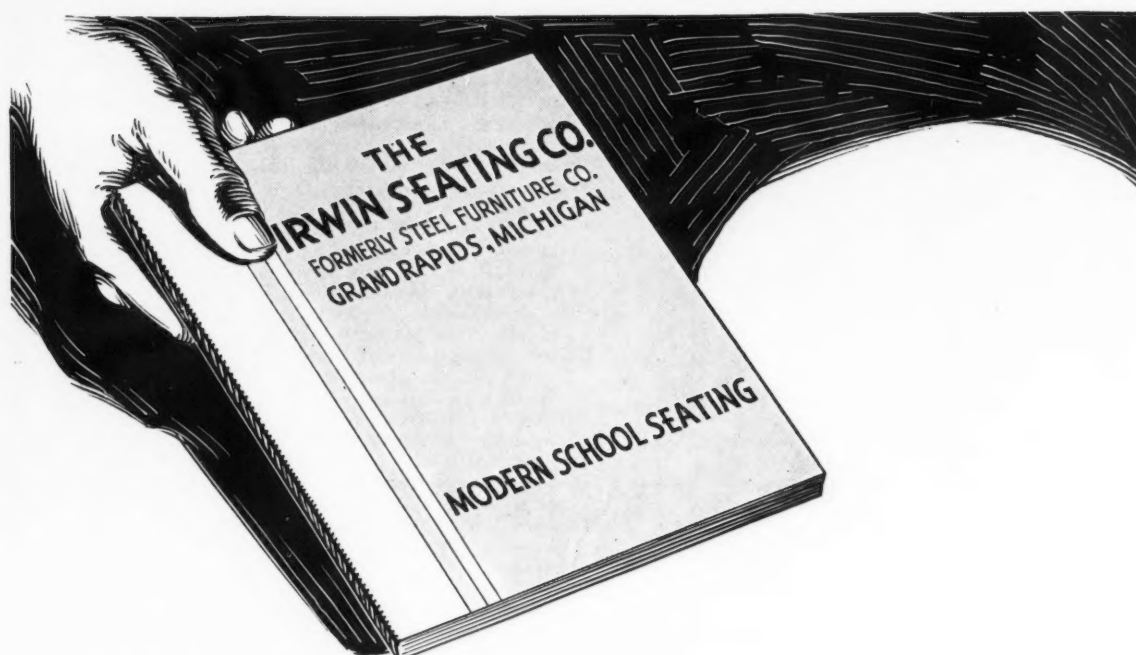
This is a short account for children of the journeys of Jesus. It is interestingly written but some of the words used are a bit above child average. It seems, too, that more could have been done had the accounts been expanded beyond a mere paraphrase of the Gospel passages.

One or the other assumption is calmly made, which, while not important, may leave false impressions. For instance, Nicodemus is presented as a man very proud of his knowledge. Perhaps he was, but we should hesitate to attribute faults to the man without some reason for it. All in all, however, the young folks should get some enjoyment, and much good from this short account of Christ's missionary labors.

Robert Koch, by Grace T. Hallock and C. E. Turner. Paper, 30 pp., illustrated. Metropolitan Life Insurance Company, New York City. A well-written story of the life and work of the discoverer of the tuberculosis germ, for junior and senior high schools. Five copies will be sent free to each teacher requesting them.

The History of the Municipal University in the United States. By R. H. Eckelberry. Bulletin 2, 1932. U. S. Office of Education, Washington, D. C. This study of the growth and development

(Concluded on page 16A)



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(Concluded from page 14A)

of municipal universities in the United States tells the history of 11 typical institutions ranging in size from the College of the City of New York to the University of Akron. Part 2 discusses the characteristics and administrative features of municipal colleges and universities.

The Ethics of War by Rev. Cyprian Emanuel, O.F.M. The Catholic Association for International Peace, Washington, D. C. This is in reality a report of the Ethics Committee of which Rev. John A. Ryan is president.

Safety Education. By Florence C. Fox. Paper, 73 pages. Bulletin No. 8, 1932, issued by the U. S. Office of Education, Washington, D. C. This pamphlet offers material for helping teachers and others in the construction of a course of study in safety. It offers an analysis of children's activities involving the practice of safety, gives instructions for the selection and organization of activities for developing habits of safety, and for the administration of safety programs. The material also includes a bibliography on safety education and a list of city courses in safety.

The Metric System. Paper, 5 cents. U. S. Government Printing Office, Washington, D. C. An account of the international metric system of weights and measures. A useful reference for teachers.

Facts About Fire. Sixteen pages. National Fire Protection Association, 60 Battery March Street, Boston, Mass. A compilation of the latest facts on fire and fire damage. Useful for safety classes.

Understanding the Arts. By Helen Gardner. Cloth, 344 pages. Illustrated. Harcourt, Brace and Company, New York City.

Instructional Tests in General Science. By Earl R. Glenn and Benjamin C. Gruenberg. Paper, illustrated, 92 pages. World Book Company, Yonkers, N. Y. Consists of 35 tests, covering all topics of general science, with space for the student's record of his attempts. A teachers' manual and a key facilitates the work.

High School Science Clubs. Vol. XXIX, No. 39 of University of Illinois Bulletin. Price, 50 cents. College of Education, University of Illinois. An investigation of the activities of science clubs in Illinois high schools. There is a chapter on general principles relating to science clubs and an extended annotated bibliography.

Outline of the History of Philosophy. By Rev. George Stelburg, C.S.S.R. Cloth, 155 pp. 60 cents. B. Herder Book Co., Saint Louis, Mo.

A very brief sketch of the history of philosophy from the earliest times to the present. The book is meant for supplementary use in philosophy classes.

America in the Machine Age. By Louis Weinberg. Cloth, 352 pp., illustrated. \$1. D. C. Heath and Company, New York City.

A high-school textbook discussing the social, economic, and political life of the United States as affected by invention and machinery.

La Nela. Edited by Carlos Castillo and C. F. Sparkman. Cloth, 160 pp. University of Chicago Press, Chicago, Ill.

This adaptation of Benito Perez Galdos' *Marianela* has been edited for first-year Spanish classes. A separate book of exercises accompanies the text.

Character Education Through Physical Education. Edited by Jay B. Nash. Cloth, 325 pp. \$2. A. S. Barnes and Company, New York City.

This is the third volume of a series of books intended to interpret physical education in the light of present-day conditions and theories. Each chapter is written by some medical or educational authority working in the field of physical instruction.

Education of the Backward Child. By David Kennedy-Fraser. Cloth, 246 pp. \$1.80. D. Appleton and Company, New York City.

A handbook of methods for the teacher of slow and mentally defective children.

Elementary English Work Books—Books 3 and 4. By P. H. Deffendall. Paper, 64 pp. each. The Macmillan Company, New York City.

These workbooks are intended for the fifth and sixth grades respectively.

Instructional Tests in General Science for Junior and Senior High Schools. By Earl R. Glenn and Benjamin C. Gruenberg. Paper, 96 pp. 36 cents. World Book Company, Yonkers-on-Hudson, New York.

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Since Latin is almost entirely a phonetic language, it is necessary to stress the drill on pronunciation. For the first few days it were well to read words and sentences to the class, and require them to imitate these. This may be done individually and in groups. For example, if the "ae" or "oe" combination are to be taught, it is bad pedagogy to drill simply on the fact that "ae" is pronounced like the "ai" in "aisle"; or that "oe" is the same as "oi" in "oil." But when the combination is drilled in words, as:

Bonea, laeta, praeium, puellae, aestate, tenebrae; or Poena, moenia, proelium, moerebat, coelorum; or in sentences, as:

Puellae sunt laetae, or Defende nos in proelio, then we are more likely to obtain results, and in the work of introducing a rule or two every week in connection with the drilling of columns of words will be greatly lightened, and a better response will be insured.

To read simple, easy matter, in which repetitions of the words frequently occur, will aid greatly in mastering pronunciation. Of course, the secret to success is prolonged and frequent drill, with a perfect model for imitation in the teacher.

Vocabulary

Latin words to be taught should always occur in complete sentences. Since this should be at the same time a lesson in pronunciation, the teacher must be careful to give sentences quite slowly, in which each word is clear, correct, and clean-cut. The first drills in word meaning should be oral, rather than written. For example, the teacher might have before her a few pictures or objects, or she might point to them in the room, and say, "Hic est puer," or "Hic est equus," or "Haec est puella," or "Haec est pictura," etc. From the repetition of a few sentences at a time, the pupils should glean the meaning of the Latin words. Then and then only should the list of new words in the book be taken. It is understood that the oral drill will always precede the day's lesson and be based on the words contained therein.

The oral drill may be varied. New words may be learned by the use of the map. Pointing to places on the map, the teacher says, "Haec est Italia," "Haec est Germania," etc., and "Italia est paeninsula," "Sicilia est insula," etc.

Sometimes words that have been taught need a certain amount of drilling for fixation. This may be done by asking questions in Latin to be answered in Latin. With re-

(Concluded on page 21A)

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(Concluded from page 19A)

gard to written work, it is well to keep in mind that for best results oral drill should always precede written work.

In attacking new reading material pupils should be required to get the meanings of words from the context of the reading matter rather than by drilling on columns of new words which are unrelated. To get Latin words in this way we must have reading that is not too complicated.

In English we go about it in practically the same way. We give the pupil such reading as is quite intelligible and in which are contained the new words we wish to teach. Then instead of sending him immediately to the dictionary on the occasion of his "stumbling" over a word, we tell him to make an attempt at getting its meaning from the context. Only occasionally during a reading lesson do we resort to the dictionary. This holds good for Latin, too. Only occasionally should we turn to the vocabulary for the meaning of our word.

In our Catholic schools, we might sometimes teach new words through some of the most commonly used words in divine service. We expect a pupil, when he gets to the first-year high school, to know the English of some of the oft-repeated expressions in the Church, as: "Gloria in excelsis Deo," "Laudamus te," "Credo in unum Deum," and a host of others.

Syntax

According to the old method of teaching Latin syntax, the pupil was given a rule, followed by a set of disconnected sentences illustrating the rule. In this way he was required to learn and fix the rule.

Now we teach a rule of syntax when the need for such a rule is felt, and we proceed in quite a different way. One practical way of teaching a syntactical rule, say, the rule for the agreement of the subject complement with the subject, would be to give oral drills in sentences containing these, written drills or reading drills may be treated in the same way. The class might be given sentences like these: "Puella est bona," "Puellae sunt bonae," "Puer est bonus," "Pueri sunt boni," etc. With sufficient drill, the pupil will be led to discover the grammatical principle involved. Then only should a formal rule be learned.

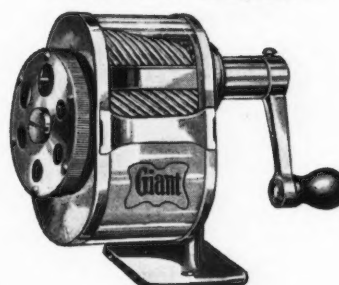
From something so simple to build upon, the teacher might go on to something more complex. It is good to call pupils' attention to the identity of the Latin principle with that of English, and show him the ways in which the idea is expressed in the two languages. Wherever possible, grammar or syntax should be taught from the standpoint of similarity to English usage. For instance, the Latin dative is very similar, in one case, to the English indirect object. Attention would have to be called, however, to the other uses of the Latin dative. These latter uses would not be met with until later in the course.

Pupils should always be given sufficient typical sentences when they are required to form a rule from the context. When the rule is firmly fixed, then pupils might formulate sentences of their own to assist in keeping it in mind. This might be done by writing a few sentences as a drill lesson, or by frequent oral drill.

Since writing Latin is a most effective method for fixing grammatical principles, it is imperative that this writing be done in class, first of all, to avoid the formation of incorrect habits of study, and, secondly, to forestall any temptation to bring to school copied work.

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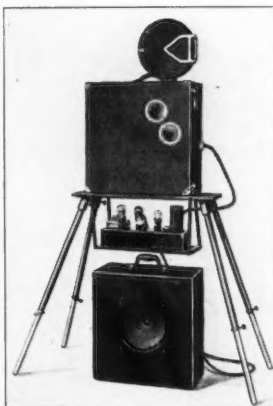


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